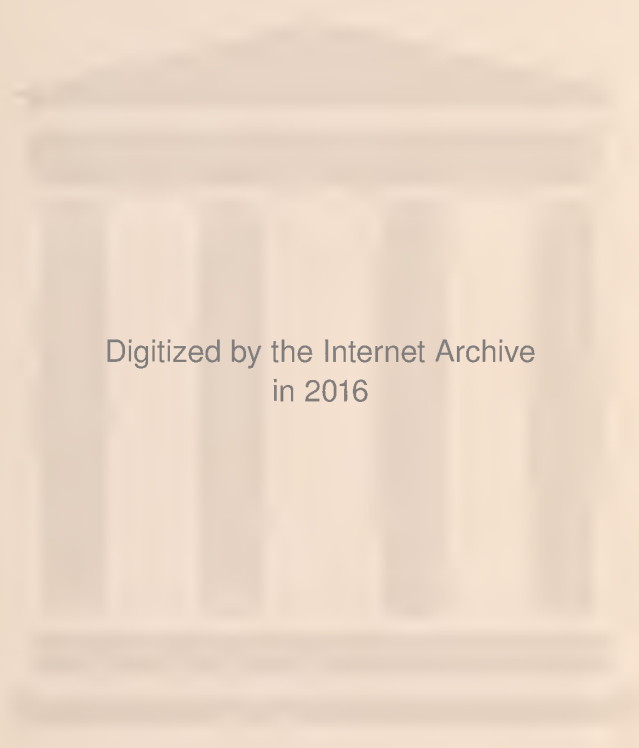


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 VOL. III. — FEBRUARY, 1835. — No. 10.

ART. I. *The Mongols: their conquests; Genghis combines the tribes and extends his dominions; his sons follow him; Kublai subdues China; Hulagu adds Persia to his empire; Batu advances into Europe, and conquers Poland; Tamerlane comes to the throne, and consolidates the empire; takes Delhi and defeats Bajazet; dies, and the empire of the Mongols falls to pieces.*

FEW of the nomadic tribes that emerged from central Asia have extended their ravages so widely as the Mongols. In vain do we attempt, at the present day, to trace out the origin of all the tribes comprehended under the general name of Mongols; nor is it easy to account for the remarkable impulse which led them to aspire after the dominion of the world. As a nation, they were rude, scarcely having knowledge of any country beyond their own dreary deserts; having few wants, they could satisfy them without recourse to rapine; their martial spirit was not excited by their domestic feuds; their weapons of war were inferior even to the Chinese. All they could boast of was their swift horses, hardy and inured to want, able to carry their riders to the distant parts of Asia without endangering their lives, or hazarding their safety in the territory of the enemy. Poor as they were, without even a cottage to shelter themselves from the rigor of winter on the elevated steppes of the north, possessing nothing but cattle, they had little to lose by adventure, every thing to gain; and the world lay before them. To whatever part they chose to emigrate, the change was necessarily for the better. With scarcely a village or city within the circumference of thousands of miles, there was little to fix them on their native soil, or to bid them return when they had forsaken those barren regions. In addition to

these disadvantages, if a season of unusual scarcity visited their bleak territory, they were compelled to save themselves by emigration. But woe to the country on which they fell, like a cloud of locusts; where the hoofs of their horses once trode, there no grass grew any more. It seems to have been their delight and their aim to lay desolate the countries into which they made inroads, so that they might resemble their native deserts. Should we be surprised, therefore, when we read that a Mongol conqueror once proposed in council to slaughter all the Chinese northward of the Yangtze kéang, to burn and raze their villages and cities, and thus convert the fertile provinces of Honan and Kéangnan into fields for pasturage?

Such were the messengers of divine wrath, sent forth to execute vengeance on the Mohammedans and Christians of the dark middle ages, and to chastise China with a rod of iron. If the predictions of the Holy Scriptures respecting the nations of Gog and Magog have been fulfilled, it was by these savages. Thus said the divine oracle; "Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, and thy bands, and many people with thee. Thus saith the Lord God; It shall also come to pass that at the same time, shall things come into thy mind, and thou shalt think an evil thought, and thou shalt say, I will go up to the land of unwallled villages.* * * And thou shalt come from thy place out of the north parts, thou and many people with thee, all of them riding upon horses, a great company, and a mighty army." Ez. xxxviii. 10, 15. This host appeared and laid the nations waste; yet divine mercy bridled their relentless fury, and 'put a hook into their jaws and turned them back.'

China, Bukharia, India, western Asia, and eastern Europe felt this dreadful scourge. Never was a greater conquest achieved, but it was speedily divided and lost. Their hords, like an overwhelming torrent, swept away every trace of civilization in their course; twice their power was exerted for the ruin of mankind, but as soon as the flood had passed away, the torrent flowed back to its source, and the stream dried up. Those savages, who had burned cities, butchered the young men who defended their hearths, enslaved their widows and the robust population to sell again to bondage, and on the remainder imposed a heavy tribute, considered it their interest, after having satiated their blood-thirsty cruelty, to adopt the manners of civilized life. The rude conqueror became a lawgiver, the brawny soldier a cultivator of the soil, and the country destroyed by their hands began gradually to revive under their fostering care. Such is the extraordinary change which marked the most conspicuous sovereigns of this race. We have a similar instance in the Mantchous, the present rulers of China, who after a few generations are found as civilized as their Chinese subjects.

Like the convulsions, which at the deluge agitated the natural world and gave to the earth its present aspect, the Mongol conquests shook the political world to its centre; ancient states were whelmed in the ruins. These great events were brought to pass by a man, who might have died an obscure nomadic prince, if the designs of

Divine Providence had not raised him from that abject state into which he was thrown at his early youth, and by which he was prepared, through experience of severe trials, to be the conqueror of nations.

Genghis, "the most great," whose name was Temujin, was left an orphan in his infancy. His father had reigned over thirty or forty thousand families; but a large proportion of these refusing to pay homage to the youth, he fought against them, was defeated, and obliged to flee for his life. In his exile he gathered around him a band of partizans, pledged himself to divide with them the sweet and the bitter of life, and sacrificed a horse to ratify his league. After his first victory over his rebellious subjects, he cast seventy of the most guilty of the rebels into chaldrons of boiling water. His ambition grew with his fortune; the prudent submitted to him, and the proud he destroyed. The skull of 'Prester John' he preserved enchased in silver, for his drinking goblet. Thus feared and respected, he united his inferior chiefs, bound them together by equitable laws, and established an excellent discipline among them. In a general diet, seated on a felt, he was solemnly proclaimed 'grand khan,' or emperor of the Mongols and Tartars. Temujin did not disdain the arts of superstition; for he accepted from a naked prophet, who pretended to hold converse with heaven, the title of Genghis, 'the most great;' and a divine right to the dominion of the earth.

After the Mongol emperor had become the monarch of all the northern pastoral world with its numerous millions, his thoughts turned towards China. His ancestors had been tributaries to the emperor, and he himself had been disgraced with a title of servitude; but now the haughty court of Peking was surprised to receive an embassy from its vassal, demanding in turn obedience and tribute. Hitherto the court, by rich presents and by sowing dissensions among the frontier tribes, had devised means to avert danger from China and to assume a tone of authority; but haughty words were now of no avail against the stern demands of Genghis. To convince the Chinese that he was no longer a tributary, his squadrons passed the great wall in A. D. 1212, and the provinces of Shanse and Shense fell before him; ninety cities were stormed or starved, and only ten escaped. The price of his retreat was a princess of China, with a dowry of three thousand horses, and other disgraceful terms acceded to by the Chinese emperor. But the family of Sung, then seated on the throne of China had degenerated, and its weak monarchs were swayed alternately by priests, women, and eunuchs; the people were enervated, and there was nothing to oppose the impetuosity of the barbarians. After repeated treaties broken at the convenience of either party, Genghis penetrated to the Yellow river and subjected five provinces to his sway. His dominions now extended from the eastern ridge of the Caucasus to the ocean, and from Tibet to the Frozen sea. But he stopped not here. Countries, the very names of which had been unknown to the savage chief, were to be numbered among his conquests. In former instances, the Chinese had averted the

Huns and Turks from their purposes of invasion ; but at this time, contrary to their customary policy, they invited the entrance of the Mongols, in order to oppose them to the approach of the Niutchi, or eastern Tartars. After successfully opposing the eastern barbarians, the Mongols turned their arms against their allies, the Chinese, and drove the emperor beyond the Yellow river southward.

When Genghis had humbled the proud monarch of China and taken possession of five provinces, he turned his steps westward. There his dominions bordered on the territory of the mighty Mohammed, sultan of Khowaresm. One of Genghis' caravans with three ambassadors was arrested and murdered by order of Mohammed ; redress was haughtily refused, and it was not till after three days fasting that Genghis appealed to the god of battles. Himself and his four sons led forward an army, said to have amounted to seven hundred thousand, to the extensive plains northward of the Sihon, where they were encountered by four hundred thousand soldiers of the sultan. In the first battle one hundred and sixty thousand Khowaresmians were slain, and Mohammed withdrew, trusting to his strong fortresses to check the victorious enemy. But Scythian hardiness, aided by the ingenuity of Chinese engineers, soon reduced them. Intercourse with the Chinese had acquainted the Mongols with some of the arts and means of civilized warfare, and thus the strong holds of Otrar, Bokharia, Khowaresm, Herat, Samarcand, Balkh, and Kandahar soon fell before them. Then followed the conquest of the flourishing regions between Turkestan and India, which Genghis so utterly desolated that centuries were necessary to repair the ravages done in as many years. Mohammed died unpitied on a desert island of the Caspian sea ; but his son often checked the Mongols, retreating and fighting to the banks of the Indus. Here the enriched followers of the insatiable victor, by their murmurs, induced Genghis to lead them back to their native land, where he overthrew the last independent power of Tartary, and found himself sole master of central Asia. But death arrested his course in 1227, and he departed, with his last words exhorting his sons to complete the conquest of China.

Four of his sons, Tushi, Jagatai, Oktai, and Tuli inherited their father's spirit and empire. By the consent of the three, Oktai was proclaimed grand khan of the Mongols and Tartars. Contrary to the result common at a conqueror's death, the sons of Genghis peacefully divided the power, and remembered their father's dying charge. Yet diverted often by foreign wars, they proceeded slowly in their operations on China, until Kublai, the son of Tuli, obtained the sceptre of the northern provinces. Determined to fulfill the wishes of his grandfather, he resorted to an artful policy as well as to the sword. Tootsung, the reigning emperor, was a weak monarch. Whilst Kublai bent on the conquest of the empire, gained over to his side the exiled and disaffected grandees, Tootsung found himself destitute of friends, and a mere tool in the hands of his ministers. Thus circumstanced, Kublai advanced boldly to the Yangtsze kéang, and added

the fertile province of Keangnan to his dominions. He took prisoner Kuangtsung, the successor of Tootsung, and banished him to the desert of Shamo or Gobi to spend his days. Hangehow, the capital fell into the conqueror's hands. The liberality of Kublai had drawn into his service European and Arabian engineers, by whose assistance he was successful in his sieges. Twantsung, the successor of the last emperor, was but eleven years old, and was compelled to flee to the province of Kwangtung, where he lost the remainder of his once numerous army, and himself died of hunger. When finally the last remnant of the imperial family betook themselves to the sea, and were met and surrounded by the fleet of Kublai: the prime minister, who held the infant emperor in his arms, seeing no escape, plunged into the ocean with his precious charge. The other members of the imperial family followed the example, and the remaining Chinese were either sunk, or submitted to the conqueror, and Kublai remained master of the whole Chinese empire, in 1279.

Though unsuccessful in an attack upon Japan, and in two expeditions to the Indian archipelago, he succeeded so far as to render tributary the kingdoms of Tungking, Cochin-China, Siam, Bengal and Tibet; and the name of Kublai was celebrated over all Asia. Even at the present day, when the Chinese empire has extended its sway over the greatest part of civilized Asia, it does not equal in extent the conquests of Kublai, under whose administration China reached the acme of its greatness and glory. Kublai was greater as a statesman than as a conqueror; and though the arms of his hords laid China waste, yet under his fostering hand, and guided by his genius, it was soon restored to prosperity. Never had this country seen such a reformer, and had his successors trodden in his steps, the face of this ancient empire might have been completely changed.

The conquest of Persia was achieved by Hulagu khan, also a grandson of Genghis, and cousin of Kublai. Mostasem then sat upon the throne of the califs, a mere shadow of royalty; he encountered the Mongols with weak arms and haughty words. "On the divine decree," said Mostasem, "is founded the throne of the sons of Abbas; and their foes shall surely be destroyed in this world and the next. Who is this Hulagu that dares to rise against them? If he be desirous of peace, let him instantly depart from the sacred territory, and perhaps he may obtain from our clemency the pardon of his fault." In this truly Chinese mode of warfare he persevered, till Hulagu took the city of Bagdad by storm, sacked it, and pronounced sentence of death on the last of the temporal successors of the impostor. All the countries beyond the Euphrates were conquered by the sword, and the Seljukian name exterminated. In Egypt, the Mongols met their equals in the Mamelukes, who saved that country from the invaders.

When Oktai had achieved the conquest of northern China, about the year 1235, he then turned his arms towards Europe. For this expedition he selected his nephew Batu, the son of Tuli, and entrusted to him an army of 500,000 Mongols and Tartars. After a

festival of forty days, Batu set forward, and first encountered and vanquished the fierce Turkomans. The wild tribes of Caucasus could not escape his power. Russia was then torn by domestic factions, which made her an easy prey to the invaders, who kept possession during nearly two centuries. From hence they descended into Poland and Silesia; the cities of Lublin and Cracow were obliterated, and at Lignitz the valor of the Tartars proved victorious over the greatest champions of Christendom. They filled nine sacks with the right ears of the slain. But instead of taking advantage of the panic already created, and proceeding westward, they turned aside to conquer Hungaria, climbed the highest Carpathian mountains, routed the whole forces of king Bela, and burned and sacked all the region northward of the Danube, and having by promises of safety persuaded the peasantry to gather in their vintage and harvest, they then in cold blood butchered them.

All Europe was thrown into consternation; the pope sent a mission of friars to appease the rage of the pagan invaders, and convert them to Christianity. But the haughty Batu informed the mission, that the sons of Genghis were invested with a divine right to extirpate the nations; and that the pope must share the general fate unless he came in person as a suppliant. The German emperor solicited the other European powers to arm against the common enemy. But the fame as much as the valor of the Franks checked the Mongols, and Batu slowly retired again to the Volga to enjoy his victories in his new made capital, Sarai. Even the intense cold of Siberia could not cool the ardor of the Mongols; but under the command of Sheibani khan, they founded there also a government, and the conqueror's posterity reigned at Tobolsky about three centuries.

When Batu had arranged his affairs in the north, about A. D. 1240, he resumed his march towards Constantinople, but his course was arrested by death; he was summoned before the Judge of the whole earth. Barkah, his brother, carried his arms into Bulgaria and Thrace; but being diverted by the Russian conquests, he never reached Constantinople,—otherwise the capital of the Cæsars must have fallen like the cities of Asia. Stimulated by a deadly hatred of the Turks, the Mongols were once well inclined to league with the crusaders against them. Even the saintly Louis did not scruple to send a friendly embassy to the grand khan.

No foreign enemy had broken the Mongol power during the lifetime of the grand-children of Genghis, but their empire was growing in extent, and presented the wonderful spectacle of several powerful princes living in peace and harmony, and coöperating to the general welfare. In this the posterity of Genghis are distinguished from all before and after them in a similar situation. But when the second generation had passed off the stage, a more feeble race inherited the thrones of their renowned ancestors; petty dissensions gave rise to serious conflicts, and some distinguished generals, as well as the oppressed and conquered tribes, threw off the yoke of the government, and built up new kingdoms on the ruins of the Mongol empire.

While a degenerate branch of their line still held the throne of China, those tribes which had been scattered throughout Persia and Anatolia were converted to Mohammedanism, and became the champions of a faith which their forefathers had persecuted with fire and sword. But they did not coalesce with the Turks, on account of the mutual hatred existing between them; they rather looked for the time when they might again trample their enemies under feet.— And they did not long sigh in vain.

Seventy years after the death of Batu, there arose from the village of Sebzar near Samarcand, a man of the noble tribe of Berlass, named Timur or Tamerlane. Though not a direct descendant of Genghis, yet he claimed alliance with the illustrious house of that conqueror; and whatever he wanted in birth, he richly made up in greatness of mind. But his road to the throne was by no means an even one; at twelve years of age he was in the field of battle, and by his twenty-fifth year, he had gained the administration of his countrymen. But in the hour of danger they left him to contend almost alone with their enemies, the Gètes. Fleeing into the wilderness with his wife and seven followers, he suffered imprisonment, and after his liberation lived an outcast and an outlaw. But his fame and his wisdom grew with his adversities; having again gathered a band around him, he finally succeeded in expelling the Gètes from Transoxania; and at the age of thirty-five he was by the general voice invested with imperial command over that part of Turkestan and Independent Tartary which pertained to the descendants of Jagatai.

Timur aspired to the dominion of the world; his life, which is well described in his own commentaries, was remarkable for the endurance of thirty-five campaigns; and his head was adorned with twenty-seven crowns, the spoils of conquered kings. Such was the man who rose from nothing, and who passed through many early sufferings, that he might know that there is a God who exalteth and abaseth. A staunch Mohammedan, a sworn enemy of all infidels, he fought for the crescent, and also executed the direst vengeance upon those preëminent champions of the prophet, the Turks. Christians and pagans felt the edge of his merciless sword; for, animated in his *gazie*, or holy war, by the prospect of heavenly rewards, he exterminated whole tribes of unbelievers. The injustice of the crusaders in waging war for the recovery of the holy sepulchre has often been exposed; but was it not rather a war of self-defense. And did not the Turks overrun Europe when the crusaders had ceased to threaten Asia? Does not every Mussulman virtually bind himself to extend the conquests of the false prophet? And is it not a meritorious act with him to slay as many unbelievers as possible? The Mongols had been for a considerable time undecided what creed to adopt. They looked on Buddhism as a low superstition, because it prohibited the shedding of blood. Islamism was more congenial to their feelings, and therefore those of them who received it from the conquered nations, cherished their martial habits; while the rest of

the tribe on the Mongolian steppes, who received the superstitions of Tibet, relapsed into a state of cowardly imbecility.

The line of Genghis had ceased to reign with vigor over Persia, and Timur took advantage of the contending factions to make himself master of that country. The tyrant princes fell successively before him, meeting with no difference in their fate, except as they submitted with more or less resistance. Shah Mansour, the weakest and bravest of the princes, opposed the invader with such valor as well nigh to defeat his army; but the loss of his life and the destruction of his family was the price of his temerity. Having annexed Persia to his dominions, Timur then carried his arms against the Georgian Christians, into the mountains of Caucasus; where by artifice or force, he proselyted the prince of Tiflis.

To chastise the Getae his ancient enemies, Timur led his forces to the invasion of Turkestan, and subdued the kingdom of Cashgar. Toktamish, a fugitive prince, had been established by Timur as Mongol ruler of the north; but after ten years he turned against his benefactor as being an usurper of the sacred rights of the house of Genghis. With immense force he entered Persia, and attacked the emperor; but in turn Timur gathered a mighty army and met his enemy in a dreadful battle. Toktamish fled and took refuge with the grand duke of Lithuania. Timur pursued him into Russia, and the capital trembled at his approach. He destroyed the flourishing cities of Sarai and Astrakhan, and enslaved or killed the Christians. But more urgent business in the south called him from his career of victory, and after arranging his affairs, he immediately resolved to invade Hindostan, notwithstanding the reluctance of his soldiery. What he resolved he executed, and with great labor and loss, he crossed the ridge of mountains and the deserts that form the natural barriers of the country, took and pillaged the capital Delhi, and purified his soldiers in pagan blood, profusely shed,—a sacrifice most acceptable to Mohammed's Allah! But the northern parts of Hindostan were in the hands of the Turkomans, true believers and defenders of Islamism; yet Timur's ambition did not spare their lives, whenever they opposed his aggressions.

While on the banks of the Ganges, Timur heard of the ambitious designs of the haughty Bajazet, the Ottoman sultan, who was laying siege to Constantinople. He immediately returned from the east, and proclaimed a seven years expedition to the western countries. As Bajazet was now engaged in a holy war against the Greek infidels, Timur was at first satisfied with the destruction of Sebaste, where he buried alive four thousand Armenians for faithfully defending their garrison; and then turned aside to attack Syria, and Egypt. He took by the sword and perfidy Aleppo and Damascus, at which latter city he was checked by the armies of Egypt, and on his return to Bagdad he erected a pyramid of 90,000 skulls to serve as a trophy of his exploits. Having collected his troops from all the provinces, and given two years for Bajazet to prepare, the two armies at last met at Angora, in Asia Minor. The victory was dearly bought, but

Timur had the satisfaction of seeing the army of Bajazet dispersed and the sultan himself a prisoner.

We must now turn our attention to China, where the successors of Genghis reigned in peace, in a line uninterrupted by contending partizans. Nine emperors of Mongol extraction had already sat on the Chinese throne, the record of whose reigns is summed up in the number of years each ruled, and in the sayings each uttered. But in 1367, (notwithstanding the numerous Mongol hosts dispersed throughout the empire, trained up to Chinese cowardice without the Chinese cunning), the throne was again seized by a native Chinese. On the shores of the Bosphorus, Timur heard of the loss of this empire, but the extirpation of the Christians in the west detained him for a while from his new purpose of subjecting China to his sway. In 1404, he made preparations for this great expedition, and after celebrating the royal marriage of six of his grandsons, and devoting some months to festivity, his army advanced in several divisions towards the celestial empire. He was bent on destroying the idols and the pagans of China to compensate for the Moslem blood which he had shed in torrents, and that empire was doomed to meet his wrath. But the Ruler of nations interposed, arrested the course of the victor in his march, and Timur expired by disease near Otrar, in the seventieth year of his age.

Timur was not an illiterate barbarian; the history of his life and his Institutes bespeak a man of enlarged mind. Though lame in hand and foot, his body was inured to hardships and strengthened by temperance. His studied cruelty knew no bounds; but he could also be generous, when it suited his interests. Not having leisure to consolidate the conquests made in his rapid course of victory, his extensive empire dissolved during the rule of his immediate posterity; who, unlike the descendants of Genghis khan, rejoiced in each others' destruction. The Usbeks, another swarm from the northern steppes of Asia, with the Turks, ruined the Mongolian power in Transoxiana and Persia, within a century after the death of Timur. Then a descendant, the fifth from the conqueror of the world, invaded Hindostan and established the empire of the 'Great Mogul,' of which a shadow still remains under the indulgence of the English East India company.

Dark and blood-stained as the pages of history are, we still think them worthy of attentive study. Nowhere does the wisdom of God appear so conspicuous as in this chaos, where nation is swallowed up by nation, kingdom after kingdom is destroyed, the rights of man and every virtue trampled under foot, myriads of our fellow mortals sacrificed to mad ambition,—but yet the human species preserved. May we not look up with unshaken trust to such an Allwise and Almighty Being, and confide to him solely our own lot and the fate of nations? The events of which we have taken a cursory view are truly grand; it is an historical sketch of a political deluge, and may such never again desolate the earth. May the Prince of Peace soon assume the sceptre, and subject all nations to his gracious sway.

ART. II. *Lord North's island: narrative of two seamen, respecting their sufferings on that island; facts relative to the islanders, their means of subsistence, dwellings, habits, laws, language, religion, &c.*

The sympathy felt for the two American seamen recently arrived at Canton, after their two years' confinement on Lord North's island, will perhaps be gratified with some facts derived from the sufferers themselves, relative to that island. These unfortunate men are survivors from the crew of the American whale ship *Mentor*, captain Barnard, which it will be remembered was wrecked, May 21st, 1832, near the Pelew islands. Ten of the crew immediately took to one of the boats, and doubtless were soon engulfed in the waters, as they were seen no more. The remaining eleven, one man having been lost in another boat, waited till day, and then escaped to one of the principal islands, where, after a stay of six months, they were furnished with a boat by the islanders. Eight of their number and three of the natives then embarked in two boats, leaving three of their company as pledges of their return to remunerate the friendly islanders. These three are supposed to be still living there, unless measures devised by the American government for their release, have been carried into effect, of which we have not yet heard. The party embarked in these frail boats, after losing one of them and becoming short of provisions, at length, on the 6th of December, reached the little coral rock, called Lord North's island, where they were robbed of their property and clothes. After two months, by persuasion and artifice, captain Barnard and one of his men got off, and were received aboard the Spanish ship *Sabina*, and brought to Canton on the 27th of February, 1833, from whence they sailed to America two years since.

The party on the island now consisted of nine persons, four of whom were Americans, two Englishmen, one negro, and three natives of Pelew. Hitherto they had been humanely and even kindly treated in general; but after the novelty of seeing white men had worn away, and captain Barnard, who had some influence over the natives, was gone, then came the hard times indeed for the sufferers. The poor natives themselves being often in need of the very necessities of life, could not be over liberal in supplying the wants of the white men. Each captive at the time of arriving at the islands had been claimed by a particular native, and now he began to feel himself truly a slave. He was forced to labor for his master, to wait upon him, and to receive from his hand his dole of food. Many a day thus dragged heavily along, while the poor prisoners were at work in the mid of the taro fields, with bare head, bare feet, and destitute of clothes. But life is dear, and they did not yield to despair, but continued looking and longing for the approach of some vessel;

For a whole year the captives used each night to pray for a ship to come and take them away. Five times, during their stay, their eyes were gladdened with the sight of a vessel; once it approached so near that they could see the seamen walking the deck. But the natives could not be persuaded to take them off to the ship. After these repeated disappointments, and the death of four of their number, and the emaciation of the rest from famine, then all hope of being saved was taken away. In their own language, "we got down so low, that all our care was to get sustenance for our lives; beyond this we did not look; to get a little to eat was all our desire; wherever any labor was to be done that could bring us any food, there we were; and when this failed us then we begged from hut to hut so long as we could go." They had lost the day of the week, and the month, and having no books, or heart to read them if they had, they were not much distinguished from the poor islanders themselves. But when they became so helpless as to be rather burdensome than useful, then the natives, influenced by the hope of rewards similar to what captain Barnard had given to his master, consented to take them aboard a passing vessel. That vessel was the English barque *Brittania*, captain Short, who kindly received them, after satisfying himself that they were not natives. He brought them to Canton where they remained for a while under the gratuitous care of Dr. Cox, and from whence they have recently sailed for New York, in the ship *Morrison*. Naked, blackened by the sun, long haired, tattooed after the native fashion, they could hardly be recognized as men once white. The long disuse of their native tongue, added to their joy at so unexpected a deliverance, rendered them almost unable to tell their tale of suffering. The weakest of the two was quite unable to get on board himself unaided, and his constitution is so broken by hardships, that the physician gives him no hopes of restoration to health.

The island on which they suffered this captivity is called Lord North's island, from the ship *Lord North*, which discovered it in 1782. It lies in lat. $3^{\circ} 2' 45''$ N. and in long. about $131^{\circ} 5'$ E. It is of an irregular shape, not over a mile in its greatest length, and in some parts scarce half a mile across. The whole surface, which is of one unbroken level, cannot much exceed one half of a square mile. The base is coral rock, covered with coral sand to various depths, but in no place, beyond four or five feet. Nearly the whole island is surmounted with trees, and the huts of the natives occupy chiefly the western shore. An outer reef extends nearly round the island, as is usual in coral formations, beyond which the rocks descend perpendicularly to deep water, and within which at low water the ground is dry quite up to the island; while at high water the native boats swim over the shoal. On this narrow spot, about 400 people live, and call it "their own, their native land."

We are naturally curious to learn the means of subsistence possessed by such an overgrown population, far exceeding in density that of this empire. Their chief dependence is the cocoa nut, the taro root, and the bread fruit. The cocoa nut tree covers a large part of the

island, and its fruit forms the principal article of food. The nut is many months in coming to maturity, that is, to its best state for eating; but the urgent wants of the people scarcely permit them to wait for the fruit to attain more than half its proper size. The trees produce in number from one to fifty, or even a hundred nuts at one time, and are always in season. But the taro is said to be a miserable, dwarf plant as found there, scarcely exceeding a man's thumb in size; and withal it is so impregnated with lime from the coral soil in which it grows, that it excoriates the mouth of a novice at eating it. Captain Barnard, we remember, could not eat it, but always used to give his portion of taro to some of his men, when it could be done unperceived by the natives. The bread fruit trees, of which there were a few, which had been productive before and at the time of the captives' arrival, during all their stay yielded little or no sustenance whatever, on account of the dry weather which prevailed.

When want came over the island, a most desolate prospect lay before the poor savages. Ships rarely if ever supplied their wants; the heavens above them were unproductive, birds being rare visitors there, and there were no means of taking them if they came. No fowl was seen on the island; no wild or domestic animal, except the rat, which, contrary to the Chinese taste, they detested. Fish were sometimes but rarely taken; so awkward were they in making and fastening the hooks to withstand the sharp coral points, that it was the most common result to see the poor fishermen returning at evening without either fish or hook. The golden ear rings of the seamen were soon required for fishhooks, and as soon lost. But when happily a fish was caught, either warmed by the fire or quite raw, it was torn in pieces and shared by the father, then the mother, and lastly by the crying children. It is not once nor twice, said these released captives, that we picked up the fish bones which were thrown to us after being scraped and sucked, and pounded and chewed them again, thankful for such provision. In extreme cases, after a cocoa nut had been with difficulty obtained, the father cracked it with his club and drained off the milk, handed it then to the mother, who sometimes finished it quite, and sometimes after the children had tasted it, a swallow remained for the captive. The nut was then divided into five, eight, or ten pieces, according to the number of persons, and that piece of cocoa nut was the whole meal for the day. It cannot surprise us therefore that four of the crew died of starvation, when they estimate that more than one hundred of the natives perished in the same way during the two years of their captivity on the island.

The natives are said to be as a race decidedly superior in appearance to the Pelew islanders, of larger size, lighter color, but inferior in knowledge of the arts. The master of one of the seamen, was supposed to be more than six feet in height; he was the largest man on the island, but several others were reckoned about six feet also. Both sexes wear the hair long, folded at pleasure on the top

of the head; and are either quite naked, or wear only a few leaves or bark cloth of a few inches in diameter.

Their dwellings are of the rudest construction, consisting of a few bent poles brought together at top, covered with leaves. They serve as a shelter from the sun, but are altogether inadequate for protection from rain of more than an hour's duration. The inside of the hut does not belie the promise of the exterior, but presents the cheerless aspect of a home without a hearth, table, bed, chair, stool, knife or fork. Some leaves or a mat spread on the ground forms the couch for the best of them; but during all their stay, the captives as well as many others had no other sleeping place than the sand. During the prevalence of storms and strong winds, which sometimes blew for weeks together from the west, they suffered greatly from the cold air of the nights, against which there was no protection.

The labors of the islanders are chiefly expended on their wretched taro fields and in making boats. Beasts are not known, and the plough, the shovel and the hoe are all unknown; so that no means are left but to use human hands in working the mud of their taro patches. Like all savages, they labor only when and as much as their personal wants compel them to do. Fishhooks are made of bones, or of pieces of iron hoops, &c., which have come into their possession, and which by great effort are beaten into the shape of miserable hooks, by means of stones. Their boats are chiefly built of the drift wood, which at times lodges on the island abundantly, and in trees of vast size. Their only iron instruments for the excavation and preparation of these trunks are pieces of iron hoop, at the largest three or four inches in length, and sharpened so as to serve as rude knives. To make a serviceable boat therefore was a work of many months with them. In this work they learned to value the skill of one of these seamen, who was the carpenter of the Mentor.

The habits of a race so secluded from human intercourse form an interesting topic of inquiry. Enough is known to show that they are uncleanly in their habits, and prone to falsehood with their tongues. All the facts could not be written which go to prove their disgusting filthiness of person. The cocoa yields them an oil which they use for the skin; but we do not know that they possess any intoxicating liquor. The water which they drink is obtained by the simple process of digging a hole in the sand to the level of the tide at high water, into which the salt water enters; but being compelled to pass through the sand it loses much of its saltness so as to be merely very brackish, yet fit for use. At low tide again these wells are empty.

There is no hereditary authority on the island, but the elder and stronger men have most influence. The master of the carpenter, who was the stoutest man, was also accounted the chief man of the island; what he said, generally decided matters. But he claimed no exemption from the common lot of laboring for a subsistence. In such a state, of course the weak and helpless often suffered from

the strong and overbearing, and no redress was obtainable. As there were no foreign expeditions and no domestic enterprises that required the combined strength of the island, so there was no established authority over all, claimed or conceded.

It speaks much in favor of the people to say that the captives, during two years saw no instance of one native being killed by another. They seem to have no weapons except the stick or club used to split open the cocoa nut. Neither were important quarrels of frequent occurrence. When either with or without reason two persons became enraged at each other, they usually had a 'set to' at pulling each other's long hair. Their mutual shouts and cries soon brought together their near neighbors who separated the combatants till the ebullition of passion might blow off, after which they always met again as before. It was on occasion of the colored seaman being provoked by some children, and attempting to resent it, that an old man interfered, when the passionate negro struck him to the ground apparently lifeless. Himself was immediately knocked down by the club of the chief man aforementioned, killed, and dragged to the sea. At that time, if the captives could have been found, they would have probably been sacrificed to the impulse of rage; but being warned, they secreted themselves till the momentary purpose was abandoned, and it was thought of no more.

The modes of procedure in relation to the few punishable crimes are simple and summary. Theft of course must be most likely to occur, and must be most intolerable; since the thing stolen would generally be an article of food,—and that was important as life to the injured party. When any one was caught stealing, the custom was to take him out into the ocean far to leeward of the island, and there leave him in a boat without sail, oar, or anything to eat or drink. If he succeeded in regaining the shore, his crime was regarded as expiated, and he was received and fed. In this way it was that one of the Pelew islanders, who was taken while thieving, was treated; and the poor culprit was seen no more.

In a similar manner their dead are disposed of; they are laid in a boat and put out to sea. But when the kindred have no boat to spare, the corpse then is merely carried without the reef, and plunged into the deep water. In cases of infants, whose teeth have not yet appeared, they are buried on the island. A few very aged, gray haired people are still living; but in general, the sick are neglected, and when they become a burden to their children or families, their food ceases to be supplied, so that they die by starvation if not by disease. Thus died the two English seamen, one of whom belonged to London, and the other to Liverpool. Thus died one young American, who was from the south of the United States. To this fate both of the captives who have escaped had nearly come.

The number of females was supposed to exceed that of the males. A few of the men had two wives, and one, the chief man, had three. They are represented as very prolific. The betrothment takes place when the parties are mere infants, and when of an age suffi-

cient, the parties live together. It does not appear that the conjugal relation is strictly regarded, though its violation is considered a crime. In case of detection in adultery, the injured husband makes a quarrel, if he dare, and a match of pulling hair, with the adulterer: after which, and beating his unfaithful wife if he pleases, the affair is over. Yet the crime is repeated almost at the pleasure of the parties, whenever the husband is absent. With unmarried females none reckon it a crime to have commerce at any time and place; and a cocoa nut is a sufficient reward. 'Like brutes they live.'

One fact was related to us respecting the women, so remarkable that at first it hardly seemed credible,—that almost from the first they looked with ill-will upon the captives, by falsehoods causing them to be ill treated by their masters; and that but for the men the prisoners must often have starved. But a second thought of their real situation will serve to explain the almost unparalleled fact that the female sex was found less pitiful than the male. The woman is there quite dependent on the man, not only for service, but even for the sustenance of life itself. When the husband leaves his hut, his way is to hang the basket which contains any remaining provisions upon the top of the hovel, there to stay untouched, whether for an hour or a day, till his return. If her own hunger, or her crying children, should tempt the mother to take it down and partake of it, she is sure to meet punishment on the husband's return. Nothing therefore remains for them to do but to wait, or walk the beach and search for any shell-fish the waters may have thrown up. The mother and children being thus dependent on the husband and father, and want pressing so heavily on them, how could they regard the poor stranger in any other light than as robbing them of their already scanty pittance of provisions? On but one occasion did the females befriend the strangers, and save them from the rage of the men.

The language of the people, like that of all savages, must be quite limited; but it is represented as not unpleasant to the ear, and quite sufficient for all their purposes. It consists of long words, many of which are guttural or aspirated, and difficult of correct enunciation by an Englishman. They call their island *Toby*. One thing remarkable to our informants was that the word *man* is the same in sound and sense both in the English and Tobyan languages. For the person speaking and spoken to, they have appropriate pronouns; but are wanting in pronouns of the third person, instead of which the name of the person or thing is repeated. The natives are very loquacious, and were importunate with questions relative to the customs and condition of the native land of their prisoners; but it seems that what they heard was rather incredible to Tobyan minds. In their estimation no place can compare with their own Toby. So far as we could learn, they have no account of their origin, or their first arrival at the island; but we cannot doubt if their language were well understood and their traditions known, that some record of such an event would be found.

Ignorant and miserable as these poor people are, they still retain that unfailing mark of their divine original,—some sense of religion. Though we are too well assured that wherever any new race or tribe of human beings are discovered, they will be found depraved, and transgressors even of their own standard of right and wrong; yet we are equally well assured that all human beings will be found with some degree of moral sense, and of dependence on superior power. God, or that being that gave and withheld rain from heaven, was called in their language, *Yarris*. The same word also very naturally is used to denote any thing marvelous, incomprehensible, or mysterious. So the few leaves of a nautical almanac which one of the captives had, were called *Yarris*, and were preserved by the natives and regarded with superstitious care. Observing that they were much excelled by the foreigners in beating iron hoops, &c., into fishhooks, they often teased them by inquiries to ascertain by what form of words they could address *Yarris* so as to obtain equal skill.

Again and again during their distressing famines did these poor islanders meet and offer prayers to *Yarris* for their usual rains and supplies of fruits. "Before you came," said they to their captives, "we had plenty of all things; but now *Yarris* is angry, and we are starving." Though our information is meagre enough on the topic of their religious worship, yet it appears that they had a large shed or covered area, appropriated to this object. There was a sort of high priest who always officiated on the occasion. Though they sometimes attempted to make their notions and rites known to the captives, it seems they did not succeed in making them intelligible to their hearers. Thus much however can be gathered; that the priest professed to have direct communication with *Yarris*, who appeared visibly to him during the performance of the religious honors designed for him. On this occasion, many of the people gathered into the large temple, and there sitting in silence with hands and eyes depressed, awaited the divine impulse from the priest, who rushed in with a shout in a sort of phrensy, when they all struck up a chant; then *Yarris* appeared and the priest conversed audibly with him, in which some of the elders occasionally joined a few words. In this shed were several idols.

While learning the wretched condition of the population of this island, we could not but remember scenes of similar suffering in the Cape-Verde islands; and how much more blessed were these latter for being situated in the Atlantic and within the reach of Christian charity, than the desolate people of Toby in their severe famines. But is it not possible to alleviate this amount of suffering and to save many human lives that must be lost without the interposition of benevolent aid? Ships may safely approach very near the island; with almost no expense the means may be furnished the people for making implements of husbandry; perhaps other plants might easily be introduced there which would multiply the means of subsistence; perhaps some of the suffering population would rather take such

an opportunity of leaving the island altogether, than of remaining there to starve; it is not uncommon for ships on their eastward passage to China to pass within a few miles of the island.

P. S. Since the foregoing was written, we have had the pleasure of learning that instructions have been forwarded to commodore A. S. Wadsworth, now on the Pacific station, directing him to dispatch to the United States one of the sloops under his command, by the way of the Indian Archipelago, in order "to visit, if practicable, without great delay or danger, the Feejee and Pelew islands, inquiring for, and taking on board, any American whalemens or citizens, who are desirous to return to their native country."

The names of those who were left at the Pelew islands are J. Meader, C. Aldin, and H. Davis; of the four who perished on Lord North's island, C. R. Bowkett, W. Siddon, M. Hewlett, and P. Andrews. The lad who escaped from the island with captain B. was B. J. Rollinge; the two survivors who have recently arrived at Canton, were Benjamin Nute, carpenter, and Horace Holden, steward.

ART. III. *Diet of the Chinese: little known of their domestic life; grains, garden vegetables, fruits, and other plants cultivated for food; fish extensively used for the same purpose; also domesticated and wild animals; beverages of the Chinese; modes of cooking, and eating; cost of living.*

Every stranger who has visited the middle kingdom, and observed the customs of this people, must have been struck with the difference which exists between the food of the several classes of society here, and that of the same classes in other countries. In this particular, as well as in many others, the Chinese are *sui generis*. The dissimilarity in the style of living, between the extremes of wealth and poverty, is equally remarkable. The rich Chinese collect on their tables whatever curious or expensive articles of diet a whimsical fancy may have suggested; and in their estimation the value of a dish seems to increase in the ratio of its costliness. In variety and abundance their common diet will compare with that of any other country; and would be considered even luxurious. On the other hand, as has been remarked by some writer, it would be more difficult to say what the poorest class do not, than what they do eat. The veriest garbage and refuse, such as in other countries is never thought of for food, except in cases of famine, is collected and eaten; and with all their industry only a bare subsistence is obtained. Barrow, when speaking of this dissimilarity, says: "Although it is a principle of the Chinese government to admit of no distinctions among its subjects, except those that learning and office

confer ; and although the most rigid sumptuary laws have been imposed to check that tendency to show and splendor which wealth is apt to assume ; and to bring as much as possible on a level, all conditions of men ; yet, with regard to diet, there is a wider difference, perhaps, between the rich and the poor of China, than in any other country. That wealth which, if permitted, would be expended in flattering the vanity of its possessors, is now applied in the purchase of dainties to pamper the appetite."

The opportunities enjoyed by foreigners to examine the domestic life of the Chinese, are less now than when the country was first visited by those from abroad. Many parts of the empire have never been visited by Europeans since the Jesuits were restricted from traveling through it at pleasure ; and the almost linear journeys of the embassies did not afford many opportunities of investigating the social condition of the people. Recently, our acquaintance with the inhabitants on the coast has been somewhat enlarged, and a few facts concerning their domestic habits collected. In endeavoring to ascertain the sources from whence food for so great a population is derived, and the various modes which are employed to fit it for use, we shall resort to all the means of information within reach. Our inquiries, however, must be confined chiefly to those persons who have come more or less in contact with foreigners. An enumeration and brief description of the principal articles, with a few notices of the style of living, is all we can propose to do at present.

The grains which are cultivated include all those used for food, as rice, wheat, rye, &c., but the extent to which they are grown varies. Rice is the chief article of diet used by the Chinese, and is raised wherever the temperature and soil admits ; the southern parts of the country are best adapted to it, but it is found as far north as the vicinity of the Hwang ho. Wheat and millet are the most common crops in the region north of the Yangtze kéang, but they are everywhere to be met with. That part of the country is the best adapted for the raising of wheat, and according to Barrow, it forms the principal crop ; Gutzlaff observes, that he arrived at Shanghai at the time of the wheat harvest, when plenty and contentment appeared on all sides. Millet on the banks of the Pih ho, and in the most northern provinces is the great staple, but its cultivation is not confined to those regions. There are several species of plants included under the general appellation of millet, the seeds of which differ much in size and taste ; the Barbadoes millet is the most common. A species of *Panicum* which is planted between the rows of the former, and comes to maturity after it has been cut down, is also called by the same general name by the Chinese. These three staples of the Chinese are cooked in different ways. Rice and millet are usually boiled ; probably wheat also ; but concerning the latter, our information is limited, and as far as we can learn, it is not raised to the extent that either of the others are. All of them are ground also, and the flour used to make cakes, pastry, &c. ; wheaten flour, is preferred for this purpose. Bread is prepared from the latter without the use

of leaven ; is is, however, seldom seen on the tables of the Chinese at Canton, and is not a common article of food among them. Rye, and maize, at certain seasons of the year are found in the markets of Canton ; but their use is mostly limited to the parts of the country where they are raised. The maize brought to this city is of an inferior flavor to that grown in northern countries. It is boiled and eaten when green, and also ground for use. Oats and barley are known, but they are thought to be nearly unfit for food. Buck-wheat is cultivated in the northern parts of China with millet, and cooked in much the same manner as in western countries.

The number of garden plants cultivated is great, comprising, beside many which are common to other countries, several peculiar to this. Garden vegetables of some sort or other, almost always form a part of the meals of the Chinese, and every cottager has a patch of ground near his habitation from which he raises a supply. Leguminous and cruciferous plants are cultivated more or less in all parts of China, and some of them almost as extensively as the grains. Among the former class, beans of various kinds are common. The kidney bean and the horse bean, are well known ; of the former, Abel says, the whole plant is sometimes boiled. From the *Dolichos soja* or soy bean, is manufactured the condiment called soy, much in use among the Chinese to season their food. The white bean, said to be the *Dolichos Chinensis*, when ground with water, appears like the curd of milk, and in that state is hawked about the streets ; by itself it is insipid, but when oil and salt have been added, the taste is pleasant to a Chinese. Green peas are in season here in the months of February and March, but of an inferior size and flavor. Peas and beans are planted in some places, between the rows of grain, and come to maturity after the first crop has been gathered. The ripe seeds are boiled and made into soups. Among cruciferous plants, the cabbage and turnip are the most common. The general name of *tsae* (soy) is given to all plants used for salad, as lettuce, cabbage, spinach, and also to the leaves of turnips and radishes when used as greens ; and *toe* is the term for pulse of any kind. There are several varieties of cabbage, and the Chinese bestow more attention on this than on any other garden vegetable. The most common is called *pih tsae*, or 'white greens,' from its being blanched. It more resembles kale than cabbage, and does not form a head. The plants sometimes weigh fifteen or twenty pounds, and attain the height of three feet. When eaten raw, it is not inferior to lettuce as a salad ; when boiled, the taste resembles asparagus ; it is also pickled like the German *saur kraut*, fried in oil, and cooked in other ways. It is in the same universal use among the Chinese, that the potato is among the Irish. The Savoy cabbage is also sometimes seen at Canton. Turnips are planted as a second crop in autumn, and are brought to market in the winter ; and are extensively used. Radishes are grown in this vicinity, but the size is small and the flavor both of them and turnips is not as good as those raised in more northern countries.

Onions and garlies of a small size, are used abundantly, and prepared in many ways, as pickling, frying, and boiling. The alliaceous odor is perceptible in the cooking rooms of the people, and their persons often remind us of it. Carrots, asparagus, gourds, squashes, melons of many kinds, cucumbers, pumpkins, tomatoes, winter cherry, egg plauts, and okers, are to be found in most parts of the country. The pumpkins, melons, and cucumbers, (known by the generic term *kwa*,) are of a good size, but of an inferior flavor. Some of these fruits are eaten raw, others are cooked, and all are used to a considerable extent. Edible tubers are cultivated by the Chinese in lakes, rivers, tanks, marshes and wherever else they can be planted in the water with safety. The low, shelving banks of canals and creeks are often seen planted with taro; and use is combined with beauty in the Nelumbium, the broad leaves of which are seen covering the surface of ponds in the gardens of the Chinese. The taro, water chestnut, *Trapa bicornis* or water caltrops, and Nelumbium or lotus are grown in the water, and the Irish potato, sweet potato, yam and ground nut are raised in dry ground. The terraces on the hills in the vicinity of Canton are not often destitute of the sweet potato. The Irish potato is confined to the immediate vicinity of Macao; but it would be a valuable acquisition to the country, especially the northern parts, if it was extensively cultivated. The taro and Nelumbium are used more than any of the other tubers; the latter in the northern, and the former in the southern parts of the country. The Nelumbium and *Trapa* are cultivated in the marshy grounds which lie on each side of the grand canal, between the Hwang ho and Yangtze keäng, thus rendering pleasant, wastes otherwise unsightly and barren. The fibrous roots of the former are four or five feet long, divided into joints each about six inches in length, and in thickness about two or three inches. It is of a pale green color without, and whitish within, but when boiled, turns a little yellowish. The taste is peculiar, somewhat resembling a juicy turnip, with a slight degree of sweetness and astringency. It is eaten raw, and also cooked, usually by boiling; the dried roots are also grated to a powder, which is used in soups, &c. The water chestnut is planted after the rice has been reaped, and comes to maturity in February; it very much resembles in size and taste the common chestnut.

The fruits cultivated in China include almost every kind belonging to the torrid and temperate zones, with the exception of a very few, which are confined to the countries near the equator. Apples, pears, quinces, peaches, plums, cherries, and apricots are more or less common in the eastern and southern provinces. The flavor of those brought to Canton is, however, much inferior to those which grow in Europe and America, owing in a great degree to the little care taken to improve them by grafting. They are usually brought to Canton in the fall and winter from the north, and in small quantities. The description of "tolerably good peaches, dry spongy apples not unlike quinces in appearance, and pears of an immense

size, but of a harsh and austere taste," will apply very well to the specimens seen in the market here. Oranges are cultivated to a great extent, and there are several varieties. The 'mandarin orange' has long been famed for its savor; the *kin keuh* (kum kwat) as it is called by the Chinese, is a small variety, about an inch in diameter; it is much used by the Chinese, in sacrificing to their ancestors at new year; it is also made into preserves. The shaddock or pomelo, pomegranate, lemon, persimmon, caranibola, custard apple, pine apple, rose apple, citron, fig, plantain, guava, le che, lung yen, liwang pe, loquat, olive, and other fruits, are found in this market, either fresh or preserved. The plantain is raised extensively, and forms a considerable item of food among all classes when it is ripe. The le che, lung yen 'dragon's eyes,' liwang pe 'yellow skin,' are the Chinese names of three kinds of fruit which are indigenous in this province and Kwangse. The first two grow in clusters, and the external appearance of the le che when ripe much resembles a bunch of strawberries; the husk encloses a pulp which covers a hard seed. The liwang pe is about the size and consistency of a grape, though not much resembling it in taste or color. The loquat is a species of *Mespilus* or medlar, of an astringent taste.

Besides these, there are several other small fruits known in different parts of the country, of which the cultivation or uses have not yet been described accurately. A few mangoes, mangosteens, tamarinds, durions, cocoa nuts and a few other equatorial fruits are brought to this city from the archipelago. Grapes are found in the provinces north of Canton, and are brought here of a good size and flavor; a few grow here. Little wine, however, is made from them, but they are dried to some extent. The most common nuts are the chestnut, walnut, filbert, pig-nut, almond, date, and the seeds of the *Salisburia* and *Nelumbium*. The Chinese date is a species of *Cannarium*, and is used in the preserved state, when it resembles the palm date. It is brought to Canton from the north, both dried and made into sweetmeats. The seeds of the *Nelumbium* are in size and form like a small acorn without the cup. We have never seen any gooseberries, currants, strawberries, raspberries, blackberries or any of the berries commonly cultivated in western countries, in the market of Canton, nor do we find any mention of them in the books on China. Preserves of fruits of almost all kinds, roots, especially ginger, nuts, bamboo, and other vegetables, in sugar, are universal, and generally well made. The quantity of sweetmeats exported is great. Dried fruits are also an article of internal commerce to some extent.

The plants cultivated for their oil are numerous, raised principally in the northern and central provinces. The castor oil plant, the *Camellia oleifera*, or 'oil bearing tea plant,' the *Sesamum*, and several kinds of *Brassica* are produced for this purpose; the two former to the greatest extent. The Chinese use the castor oil when fresh, which together with the process of cooking deprives it in a measure, though not entirely, of its purgative qualities. The seeds are when ripe, pounded or crushed in mortars of various kinds, then

slightly boiled, and finally pressed in a cylinder, which deprives them of their oil. In the southern parts of the country, the expressed fat of pork is used for the same purpose as the oil, and is more esteemed by many than oil itself. The young shoots of the bamboo are cooked in various ways, and used to a great amount by all classes. Mushrooms, called by the Chinese, "stones' ears," are gathered by some for the table, and form a part of the vegetable diet of the priests. Several kinds of ferns were observed in the shops of the Chinese at Tatung by Abel, which were used as vegetables, infused as tea, or administered as medicines. The infusion appears to be the most common mode of using them. Sugar is cultivated in all the southern provinces to a sufficient extent to become an export, after supplying home consumption. It is employed in making sweetmeats, in cooking, and is crystalized into candy, in which state it is exported to India. Melasses and rum are also products of the cane used in China. It was observed by Barrow in lat. 29° N., and more or less from that to Canton, and it is a common crop in Fuhkeën. Tobacco of a mild quality is smoked universally by all classes, male and female; and a pipe is an indispensable article to every Chinese. It is also chewed; but for a masticatory, the preparation of betel nut is more in use, especially in the maritime parts. Tobacco is sometimes mixed with opium to increase its narcotic properties, and with the seeds and leaflets of hemp and the Sida to augment the quantity.

The waters of the rivers, lakes, and canals afford sustenance to many thousands of people. The number of persons, who live in boats on the inland waters and on the coast, amount to many millions, and all subsisting wholly or in part on fish. The quantity, quality and variety caught are sufficient to afford a large item of food to thousands who reside on shore, as well as those who live in the boats. The right of fishing in running streams is open to all; they are caught by the spear, and hook, ensnared by traps and nets, and dived for by birds trained for the purpose. They are also reared to a limited degree near Canton in fields which, during a part of the time are occupied for cultivating vegetables, and during the remainder are overflowed and used as fish-ponds. Tanks of different sizes are common, which are plentifully stocked with fish. The trout, perch, carp, mullet, sole, snuffish, pomfret, mandarin and many other fresh water, together with several kinds of salt water, fish, as herring, sturgeon, mackerel, grouper, are common in the market of Canton, which is also supplied with salted and stock fish. The *pih fan u*, or "white rice fish," is a small kind, about an inch in length, and when fried, of a white color and a good taste. Other products of the water, as eels, frogs, water-snakes, lobsters, and crabs of various species, turtles, tortoises, shrimps, seaweed, and salt and fresh water shell-fish, are among the list of eatables used by the Chinese. Fish are exposed for sale alive in tubs, into which a stream of water is directed, and thus they can be kept any length of time. They are cooked in a great variety of ways and form an

ingredient in many dishes ; stewing, frying, boiling, and baking are the common modes of preparation for the table ; the spawn is made into a pickle ; the heads are made into soups ; and in some shape or other, fish are to be found constituting a part of a great proportion of the meals eaten by the Chinese.

The domesticated animals used by the Chinese as food comprise most of those known in Europe, but the perfection to which they have been brought by culture is very inferior. Cattle are sufficiently plentiful to answer all the needed purposes of agriculture, and to supply the people with food to some extent. The breed is small, but the flesh is tender and juicy ; that of the buffalo is, however, coarse and strong, and is seldom eaten. The ox is most common in the northern provinces, and on the confines of Tartary ; and in those parts of the country is employed in agriculture ; in the south, the buffalo is used by the farmer, and the ox is raised for food only, and not to a very great extent. Their pasture grounds are usually on the hills among the graves. The broad tailed sheep is the common breed in China, and is known in all parts of the country. They are brought to Canton from the hills, and the mutton is tender and well flavored. Goats are also bred for their flesh and milk in the hilly regions ; the color of those brought to Canton is usually black. Swine are reared more than any other quadrupeds ; and the pork is highly esteemed for its savor and fat. The breed is well known for its short legs, crooked back, and small bones. The fat is seldom salted by the Chinese. Hams are poorly preserved, which is partly owing to the climate, and partly to want of skill in curing them. Horse flesh is found in the markets at the north, and according to Abel, bears a higher price than beef. Dogs and cats are eaten even by those who can afford to buy other meat. And rats, mice, lizards, toads and bats, are also purchased by the poor. Venison bears a high price, and is chiefly procurable in the cold provinces ; hares, rabbits, wild cats, squirrels, and other wild game are found in some parts of China, and are used as food. In the western provinces, the camel is sometimes killed and dressed for the table.

Ducks are reared in great numbers. The eggs are hatched by artificial heat much in the same manner as in Egypt ; and the young are kept in boats, which are provided with coops and railings. Ducks are boiled and roasted ; they are also split open, salted, and dried, and in that state are constantly to be seen in the market. The 'mandarin duck,' famed for its plumage is not eaten, but is reared as an article of sale to the opulent and curious. Geese, hens, and turkeys are common ; the wild duck, teal, snipe, quail, pigeon, plover, pheasant, and other wild fowl are to be procured in this market, more or less, at all seasons of the year. They are abundant in the marshes near the Poyang lake, and on the islands on the coast. The blood of animals, more particularly that of the hog, when coagulated, is used in making soups and other dishes ; and is sold separately for that purpose. Among insects, the locust, grasshopper and silk-worm are eaten ; the two former are sometimes cooked by being

roasted alive, and are esteemed as a delicate repast; the latter is taken after the insect has wound off the cocoon of silk and cooked by baking. Hogs and poultry are also fattened on locusts. Honey is known in the north, though but little used as an article of diet. The products of the dairy, as milk, butter and cheese, are hardly known among the Chinese. Milk is usually cooked by boiling; it is also employed in making cakes, pastry, &c. Butter and cheese are not used by them, nor do they understand the process of making the latter. Perhaps, however, the uses to which milk can be applied are better known in the north where cattle are more common.

Besides the articles of diet which are the produce of the country, there are several which are imported to considerable extent. Some of them have attracted the notice of foreigners from the singular taste shown by the Chinese in selecting them for food. The price most of them bear is such as the rich only can afford to pay, and by them the greatest quantity is consumed. The aphrodisiac properties which they are supposed to possess, is the principal reason why they are used so much. The edible birdsnest, found lining the caverns on the coasts of the islands of the Indian archipelago, is one of the most celebrated of these luxuries. It is cooked, when made perfectly clean, by stewing in water, and when served up appears very much like the rind of pork boiled for a long time, though more gelatinous. Sharks' fins, the maws or stomachs of fishes, bicho de mar, or 'slug of the sea,' the sinews, tongues, brains, udders, and other parts of animals are sought after for the same exciting purpose. Stockfish are imported to a considerable extent, and furnish the poor class with a substitute for salt fish. To accommodate this poorer class, the appendages of a carcass, as the head, feet, entrails, bones, &c. of animals, birds, or fishes are sold separately in the market, at a price which enables the poor to eat flesh. Sago is an import which is used by invalids, and is cooked by simply boiling, adding a little milk or egg.

The beverages of the Chinese are few in variety and small in quantity. They are drunk warm, for the Chinese alledge that liquids taken cold will engender disease. Tea is the chief among beverages with this people from the highest to the lowest. The mode of making the infusion is to pour boiling water upon the leaves, and then drain it off, or drink it from off the leaves; in both cases without any addition. A cup of tea is always offered to a visitor: a custom very similar to that prevalent in western countries, of presenting a glass of wine or liquor to a friend when a call is made. In lieu of tea or to increase the quantity, mosses, ferns, and the leaves of other plants are used in some parts remote from the tea districts. Pure water is seldom drunk, the popular belief being, that it is unhealthy; the water of the rivers is purified by filtrating, boiling or by alum to render it more wholesome. Ice is preserved at Peking till midsummer, and its use in cooling meats, fruits, and vegetables is well understood; but it is not employed in refrigerating liquids. Whenever the temperature is low enough to

form it at Canton, which is very seldom, it is industriously collected and sold. Fermented liquors are used but little. The wine, called rice wine, is made by putting yeast into boiled rice, and adding water; after the whole has stood closed up for about a week, the liquor is drawn off; its taste is not unpleasant, but it soon turns sour. When that is the case, it is converted into vinegar. As far as we know, neither cider, porter, nor beer is used by the Chinese; the former may be manufactured in those parts where the apple abounds. The ardent spirit called *sam shoo*, is the most common intoxicating liquor known in China. It is made by distilling rice or millet to a greater or less degree of strength, and communicating to it a smoky flavor, resembling whisky. The quality of it, therefore, varies in different parts of the country. Rum is made by distillation from melasses, and is commonly a very vile liquor. Spirits made from the apple, le che, cherry, and other fruits are known to some extent. Arrack, of a quality usually so deteriorated that it is almost pure rum, is imported into the maritime districts in small quantities. The inebriating properties of these several kinds of spirit are increased by the addition of heating substances, which render them very pernicious. The higher classes use spirits sparingly, but are yet fond of them; cherry brandy was always found an acceptable gift to a Chinese by Amherst's embassy. There is perhaps less drunkenness among the Chinese than among some of the nations of the west. When they do drink to excess, it is commonly in private, and to see an intoxicated Chinese in the streets is very unusual. When they drink healths to one another, the cup is taken in both hands, and drained to the bottom; this custom is, however, no great tax, as the cups are often not much larger than a thimble.

The cooking and mode of eating among the Chinese are peculiar; the former is uniform from the highest to the lowest, as far as regards the preparation of the staples, yet it is in many respects, unlike that of any other people; and with regard to the latter, it is strictly national and practiced by no other people. The universal use of oil, not always the sweetest or purest, and of onions, in their dishes, together with the habitual neglect of their persons, causes an odor, almost insufferable to a European, and which is well characterized by Ellis, as the "repose of putrified garlie on a much used blanket." The dishes, when brought on the table, are almost destitute of seasoning, taste, flavor, or anything else by which one can be distinguished from another; all are alike insipid and greasy to the palate of a foreigner. The use of the chop sticks, *kwac tsze* 'nimble lads,' as they are termed by the Chinese, is very ancient. The dexterity with which they are handled, and the celerity with which the food is made to disappear, is a proof of the rightfulness of the name; but to a foreigner they are almost unmanageable, and the many vain attempts made to convey a piece of slippery birdsnest to the mouth with two smooth sticks, afford much amusement to the Chinese host. They are made of ivory, wood, or bamboo, and often form an

appendage to the person, hanging from the girdle in a case, accompanied by a small knife.

The cooking utensils are few; a pot in which to boil rice or millet; a frying pan for fish, greens, meat, &c., and an earthen teakettle, constitute the principal part of the kitchen furniture of thousands of families in China. To these articles a portable furnace or stove may be added. The kitchens of the rich include ovens, mortars, mills, vases, safes, and other articles, the want of which is either endured by the poor, or one utensil used for many purposes. Knives, forks, spoons, sieves, bowls, ladles, skewers, and all the variety of small implements used in a kitchen are to be found within the precinct of a Chinese cookroom in some form or other. Cooking is performed by both sexes; in the upper ranks of life, females are, however, but little employed; with the poorer classes, the mistress of the family is usually the superintendent of the kitchen. In agricultural parts of the country, much of the cooking is done out of doors in pleasant weather; and even in the cities, no small portion of this business is performed in the streets.

The modes of cooking, most common among the Chinese, are stewing and frying. The former is the way in which the mixed dishes of meat and vegetables, and similar preparations are usually cooked; it is half-way between frying and boiling, and nearly resembles soup. Frying is done with oil or fat. Rice, and millet are boiled, and generally very dry, so that the grains do not lose their shape. Pork, fowl, fish, or whatever requires it, is often hashed previous to being cooked; this process secures the pieces being better cooked, than if the whole was done at once, and is besides necessary to enable the person to eat the food with chop sticks. The number of ingredients in a dish is not limited; the Chinese are partial to a variety, and ten or fifteen different substances are not unusual in a single dish. Soups are made in great perfection, if that name is applicable to the decoctions of flesh, vegetables and other ingredients, which the Chinese make. Their vermicelli is excellent; it is made of wheat or rice flour. The water in which fish, meat, rice, &c., has been cooked is sometimes used by the poor. Baking is for the most part confined to vegetables, as cakes, fruits, pies, pastry, and other articles of confectionary; the pastry, however, is tough and greasy. Cakes are made of a great number of substances and in a great variety of ways. The entire body of an animal is sometimes baked; the outer coating of hogs, dogs, fowls, &c., is first made clean, and the skin pierced with many holes, into which salt is rubbed; the body is then put into the oven for a short time, when it is taken out, and the skin rubbed well with soy; after which it is baked thoroughly. When finally taken from the oven, the skin appears as if varnished; and in that state is sold in the stalls. Roasting is hardly known in Chinese cookery.

The use of salt among the Chinese is dispensed with as often, and economized as much, as possible, on account of its dearness. Salted meats or vegetables are not in great abundance; but fish is preserved

to a considerable amount in this manner. Puddings, custards, minced meat, ragouts, and others of the rich and highly seasoned dishes of Europe are nearly or quite unknown here. They have, however, many kinds of preparations used as condiments, either forming part of the dish, or eaten at the same time with it. Soy is one of the most common seasonings; but this substance differs much in various parts of the country. Vinegar is used to make pickles of a great number of vegetables and animal substances, as bamboo, cucumbers, cabbage, seaweed, fish, spawn of fishes, &c. Parsley, mustard, and pepper are cultivated for this purpose in various parts of the country. Concerning the endless variety of made dishes among the Chinese, we can only repeat the remark of a native, "that each one mixes them as he pleases." And also in judging of the cooking of this people, we should remember that it is national; and if we attempt to contrast two things so dissimilar as the modes of preparing food in Europe and China, the comparison appears incongruous, and inapplicable. Our tastes are formed on different models, and prejudices imbibed by one party, in favor of a certain dish, are by the other quite as strong against it.

The Chinese have but two principal meals in the day; the one about 10 o'clock A. M., called *early rice*, and the other about 5 P. M., called *evening rice*. The table furniture is uniform among the several ranks of society; a large bowl for rice, several smaller dishes for fish, greens, &c., and a small bowl with a pair of chop sticks for each person is that of the poor; from this, the number increases to several tens among the rich.—Let us suppose a family seated around the large bowl of rice, and ready to begin. If a table and bench are not procurable, which is often the case, we can imagine them squatted on the floor in a circle, with their feet inwards, just the contrary way from the ancient Jews and Romans. Each one holds a small bowl of rice close to the chin, and with his chop sticks shovels the food into the mouth, till it is crammed full; then wiping his sticks on the edge of the bowl, he takes up a bit of fish, meat or whatever is in the small dishes, and pushes it in edgewise as a relish. After a while, the mouth is again empty. A short respite is now taken, and conversation ensues: one eats and another talks. The 'nimble lads' are however, soon at work again, and the same process is repeated. The richer neighbors of these poor people do not differ materially in their manner of eating; the number of dishes is greatly increased, and the quantity eaten of each is much less, but in their general habits at the table, the Chinese are all alike.

The number of courses given at a feast puzzles the foreigner; several tens are usual at a large banquet. The mystery is solved, however, when he learns that most of the dishes are about the size of saucers. Spoons are used to take up the liquid part of the messes. Only one kind is brought on the table at once, which when dispatched is either removed or placed in the middle of the table for further consideration. Wine or tea is drank between the courses. Soup is sometimes served first, and sometimes fruit, which

remains on the table during the whole time. At an entertainment given to lord Amherst at Teëntsin, 'soup was brought on first, then sixteen dishes of fruits and dried meats; the third course was eight basins of stewed shark's fins, birdsnests, and other similar viands; and lastly, there were twelve bowls of different kinds of meat cut into small pieces, and floating in gravy.' Some of the entertainments given by the hong merchants at Canton have been sumptuous; and the furniture, dishes, and other appurtenances were magnificent. It is customary for a man, when he gives a dinner, to express his solicitude to be honored with the company of the guest by sending two, and sometimes, three invitations; after the feast, the guest returns his thanks by a note. The Chinese custom, when giving a large party, is to give each visitor a separate table on which he is served, and which are ranged along the sides of the room. Games of chance, trials of skill in composing poetry impromptu, and other recreations are also introduced between the courses; and the time occupied at a convivial party is often six or seven hours. They eat a great deal at all times, and now fill themselves to repletion. If a man, when invited, is unable to attend, his portion of the eatables is sent to his house. In such feasts, the female part of the family is always excluded; but the children are sometimes brought in to see the visitors. It is a very general custom for the male and female parts of a household to eat at separate tables, particularly among the higher and middle grades of society.

Taverns, eating-houses, and cook-stalls are very numerous in Chinese cities, where a meal of good substantial food can be obtained at a moment's warning. The taverns are supplied with both board and lodging, and at a reasonable rate. Some of them are extensive, occupying the whole of a large, two story building; in the upper story is the hall, and below, the kitchen. The bill of fare comprises every thing in season, and the cooking is in the best style. Travelers resort to these houses, and there are those to be found whose prices will suit the purse of every one. The eating-houses are very similar to the establishments of the same name in western cities, where a meal is to be procured. They are similar to the taverns in their bill of fare, but have no other accommodations than a table and seats. From the number of houses of this latter description, in Canton, we should suppose that they were much patronized, but by what particular class, or whether by all classes, we do not know. The cooking which is done in the streets of Chinese cities, is principally confined to the frying of cakes, pastry, nuts, &c., though more substantial fare is procurable at some stalls. Those which have rice or meat, are usually stationary in the markets and squares, and are sometimes provided with a table, bench and dishes. The others consist of a pot, with a furnace underneath, enclosed in a stand, and suspended from one end of a bamboo pole; and of provisions and materials for cooking hung on the other end of it; and are thus carried about on the shoulders of the proprietor. The price of a meal of course varies in these several eating resorts; and

for different kinds of food, it varies at the same table: but many cannot be found who charge much above two mace for a single meal, nor who will sell one of rice and greens for much less than three candareens.

Stalls, where fresh, dried, and preserved fruits, also cakes, and confectionary of all sorts are sold, are met with on every corner. These are likewise movable, as well as the cooking stands, and are carried about in the same manner. The Chinese have no buildings erected for the purpose of vending the different productions of the land, but those who have articles to sell, establish themselves in the most eligible spot they can find, or what is as common, carry about the articles in tubs or baskets suspended from bamboos laid across their shoulders. The markets are merely open spaces, in the streets, usually near the temples, where there is generally a collection of persons having provisions to sell, and near by, there is often a row of eating-houses. The Chinese are very economical in the use of fuel wherever it is employed. Two or three dishes are sometimes cooked at once by the same fire. The wood brought to Canton is chiefly fir and pine; it is exposed for sale in billets about a foot long, tied up in faggots. It is always sold by weight, as are also charcoal and fossil coal. The use of fuel is confined mostly to cooking and the arts; they keep themselves warm by increasing the number of garments, and are strangers to the pleasures of a cheerful fireside.

We shall close our miscellaneous remarks on this subject with presenting our readers such information as we can obtain concerning the price of provisions and the expenses of living in Canton; and which will not, we believe, be far from the truth when applied to other parts of the country. Situated as foreigners are in China, there are many obstacles in the way of ascertaining the actual market rate of provisions; besides, the prices at which articles of food sell, are affected by many incidental causes, as inundations, extortions of local officers, &c. As in all thickly settled countries, the expenses of the table are high; but unlike what is found to be the case in Europe, the reward given for labor is very small. The wages of a person in the fields, or in the workshop, generally, is one mace or about fourteen cents per day; and the boatmen and others engaged on the river, receive still less. Those who are employed as porters and menials, are also paid, on an average, one mace per day. Personal servants, compradors, clerks, master workmen, &c., are allowed from four to ten dollars a month. The wages of menials, however, are very changeable; a great number are glad to give their services for no other remuneration than food and clothing. Rents usually are not high. A house in the city that will accommodate twelve or fifteen persons, containing five or six rooms is about \$100 per annum, including the ground rent to government. A similar one in the country can be procured for \$60. One containing two rooms, large enough to lodge five individuals can be procured for \$1 50 per month. Between this and the first, there is every grade of

price and convenience. Not a few of the poorest people live in hovels or boats for which one dollar, and sometimes a half or fourth of that sum per month, is an ample remuneration. Not a very large part of the population, so far as we can ascertain, live in hired houses; if a man is unable to buy or build a tenement, he usually boards with a friend. Sometimes 8, 12, 15, 20, 40, and even 60, or more persons live in one house; this of course reduces the individual expenses; and this practice is so common, that the average of each one, at \$2 50 per month, may be taken for the general rate of board. A family of ten persons can procure good provisions and comfortable accommodations for \$400 per annum; but if they lived in the same house with other families, the expense would probably be decreased \$100. This sum includes clothing as well as food, which can be procured at from \$4 to \$8 for cotton garments, and from \$10 to \$20 for silk dresses. A common laborer can live for \$2 25 per month including clothes and rent, but \$3 00 is probably nearer the general common average for this class of people.

The prices of the articles which we annex, will be found to be very near the truth. Some of the sums differ from those which Barrow obtained in Peking. In that city, "bad beef sells for six pence a pound; mutton and pork, eight pence; lean fowls and ducks from two to three shillings; eggs are generally about one penny each; small loaves of bread, cooked without leaven, about four pence a pound; rice from three halfpence to two pence the pound; and wheat flour, two pence halfpenny or three pence."

The estimates here given as the expenses of living among the Chinese will afford no criterion of those necessarily incurred by foreigners. They are under the "compassionate mercies" of the rulers, and the "tuition" of compradors, and must pay the price of protection in the one case, and instruction in the other. The charges of the compradors for furnishing the tables of foreigners, although greatly reduced from what they were formerly, are at present from 10 to 100 per cent. advance upon the market price. The wages paid to servants in the factories does not much exceed that which they would receive from their own countrymen. Rents are, however, very much higher; houses which occupy only 3000 square feet, rent for \$1000 and upwards. According to the law of the land, foreigners are not allowed to possess land or houses in fee simple, but must hire their habitations of the hong merchants. Likewise, the charges for boats, postage, and other incidental expenses are calculated on the principle of "squeezing" as much as possible from foreigners, compatible with the existence of the subject in question. The cost of a fast-boat between Canton and Macao is \$36 for a foreigner, which includes the permit; without that, the charge is from \$20 to \$24, but there is a risk of being seized by the officers. For the same description of boat, a native pays but \$8 or \$9. And for postage, the charge is one mace per letter, while a native gives only three candareens.

According to the best information, which we can obtain, the prices in this market are as follows.—The dollar bears about the same relation to the tael, as the catty does to the pound; so that the candareens paid per catty, may be regarded equal to the cents paid per pound.

		T.	M.	C.	C.	
Beef,	.	0.	0.	9.	0	per catty.
Buffaloe's beef,	.	0.	0.	5.	0	" "
Tongues,	.	0.	1.	0.	0	each.
Mutton,	.	0.	2.	4.	0	per catty.
Kid's flesh,	.	0.	1.	2.	0	" "
Pork,	.	0.	1.	0.	0	" "
Sausages,	.	0.	1.	5.	0	" "
Hams,	.	0.	1.	8.	0	" "
Pig's feet,	.	0.	0.	9.	0	" "
Hens,	.	0.	0.	6.	8	" "
Capons,	.	0.	1.	1.	0	" "
Ducks,	.	0.	0.	6.	8	" "
Geese,	.	0.	0.	8.	0	" "
Turkies,	.	3.	0.	0.	0	apiece.
Partridges,	.	0.	1.	2.	0	"
Wild ducks,	.	0.	1.	8.	0	"
Pigeons,	.	0.	1.	0.	0	per catty.
Pheasants,	.	0.	3.	0.	0	apiece.
Teal,	.	0.	1.	6.	0	"
Sole fish,	.	0.	1.	0.	0	per catty.
White rice fish,	.	0.	0.	6.	0	" "
Oysters,	.	0.	0.	5.	0	" "
Salted fish,	5 can. to	0.	1.	6.	0	" "
Turnips,	.	0.	0.	1.	0	" "
Salad, greens, &c.	3 cash to	0.	0.	0.	6	" "
Oranges,	.	0.	0.	4.	4	" "
Le che,	.	0.	0.	3.	0	" "
Nelumbium root,	.	0.	0.	3.	0	" "
Water chestnuts,	.	0.	0.	1.	0	" "
Irish potatoes,	.	3.	0.	0.	0	per pecul.
Taro and sweet potatoes,	.	1.	0.	0.	0	" "
Yams,	.	0.	0.	3.	0	per catty.
Rice,	1½ to	3.	0.	0.	0	per pecul.
Flour, (wheaten)	4 can. to	0.	0.	6.	0	per catty.
Bread in small loaves,	.	0.	0.	2.	5	per loaf.
Eggs, (ducks, hens, &c.)	.	0.	0.	0.	7	apiece.
Salt	2 can. to	0.	0.	4.	0	per catty.
Tobacco,	1 ma. to	0.	2.	0.	0	" "
Sugar candy,	.	0.	1.	0.	0	" "
" Pingfa.	.	0.	0.	3.	0	" "
Wood,	1 ma. to	0.	1.	8.	0	per pecul.
Charcoal,	.	1.	0.	0.	0	" "
Fossil coal,	.	0.	2.	4.	0	" "

ART. IV. *British authorities in China: their present situation; orders respecting seamen, and a seamen's hospital; efforts to rescue the captured seamen of the Argyle.*

It was rumored among the Chinese early this month, that a British fleet had arrived off their coast, having come hither to seek redress for the injuries sustained during the last summer and autumn. After all that has transpired since lord Napier came to China, seven months ago, we do not wonder that the people should anticipate, and the local authorities fear, the presence of armed ships. The time cannot, we think, be very distant when the Chinese government must come in direct contact with the British authorities, and those of other 'barbarian nations;' and, only let the latter be well prepared for such an issue, and supported by a force which while it affords protection and security shall command respect, the sooner this takes place the better it will be for both foreigners and Chinese.

Hitherto foreign powers have taken great precaution to keep aloof from the Chinese. This course, however, so far from producing any respect and good-will, has had the opposite effect. If the course which the Chinese pursued with regard to lord Napier, were fully known to the king and people of Great Britain, it would call forth their united and strong indignation. That course was most barbarous and unjust; and there seems now a consciousness among the Chinese that their government has outraged the laws of common right and humanity. This sense of having done wrong is clearly seen in the imperial edicts relative to the hong merchants; and it is equally apparent in the conduct of the people and officers of Canton. Wrongs and insults have been heaped on the representatives of a great and powerful nation, seeking an amicable, an honorable, and a profitable intercourse. Proclamations, containing false and injurious statements concerning both the king and the people of Great Britain, have been sent through the empire, and in broad capitals "pasted up where all eyes can see them." If these gross injuries are passed by unnoticed, it will encourage and incite the aggressors to repeat and increase them. We wait with no small degree of anxiety to see what course the British government will adopt in the present emergency. There seems to be but two courses which can well be pursued: and foreign governments must either take the high ground of perfect equality, and maintain it, or abandon utterly all such pretensions. It is ridiculous to hoist the signal of authority, where none is acknowledged.—The present situation of the British superintendents in this country is well exhibited by an "Official Notice to British subjects in China," which we quote from the Canton Register.

"The superintendents have during the last few weeks devoted their serious consideration to the state in which past occurrences have

placed H. M. commission in China, and think it due to the British community to afford to them the following succinct statement of their views on the subject.

"Any determination in regard to the future, which it may seem fit to his Majesty in his wisdom to adopt, the superintendents will not presume to anticipate. It has been their duty humbly to submit a full detail of all the events which have transpired since the arrival of the commission in China, and this they have faithfully performed. It is proper to add, that in accordance with instructions under the royal sign manual, a transcript of the same report has been forwarded in duplicate to his Excellency, the right honorable, the Governor General of India.

"Adverting then to the situation in which his Majesty's servants have been placed by the denial of the Canton government to acknowledge their public character, or admit them to official communication, they cannot but regret the inconveniences which may result to both English and Chinese from so strange and anomalous a state of affairs. It is manifest, that under these circumstances, no channel now exists for the conveyance, in an authentic shape, of any expression of the views or wishes of the Chinese government to his Majesty's knowledge. The local authorities, after having from the very first arrival of the commission on their shores, persisted in rejecting the only legitimate means of communication, have no reasonable ground of complaint should their requisitions remain unanswered.

"The superintendents are led to make the preceding reflections in consequence of its having come to their knowledge, that several papers have been addressed to the private merchants of Canton purporting to emanate from the local government, and containing matter which it is desired may be submitted to his Majesty's knowledge. After making every allowance for the strangeness of the Chinese to external relations, it is difficult to believe that the Canton authorities, who constantly profess to act in conformity to reasonable principles, should have voluntarily placed themselves in so false a position. To judge by mere intrinsic evidence, it might be fairly inferred that the particular papers alluded to were not authentic. Any other conclusion would involve the extravagant belief that the high officers of the Chinese government, enlightened men, and practiced in the proprieties of public business, would place themselves in the helpless position of attempting to convey the wishes of their own sovereign to his Majesty, the king of England, through the incongruous medium of commercial correspondence. Such a course would be at variance with all sound principles of dignity, and a departure from every dictate of reason. It would be to derogate from the majesty of their own sovereign, and to expose themselves to the certainty of preventing their communications from receiving the slightest degree of attention.

"Under present circumstances the superintendents must at once declare that they cannot seek the least occasion to open communi-

cation with the local authorities. However much they might have deemed it their duty, if suitably approached, to forward a decorous communication to his Majesty's government; they must repeat that in the actual state of things they consider themselves bound to await in perfect silence the final determination of the king. Pending this interval, the superintendents have to submit some few suggestions to his Majesty's subjects resident in China, and they do so in a spirit of serious earnestness, and with conviction that the vast importance of the subject will insure to their remarks the most attentive consideration. They formally counsel and enjoin the king's subjects, each in his own place, and by all the influence of his example, to avoid or prevent the chance of affording to the Chinese a plausible ground of complaint, and to refrain as much as possible from any allusions to the past, or anticipations with regard to the future. In fine, to impress the local government and the people, by the deliberate reserve of their conduct, with a proper sense of the confidence reposed in our sovereign's wisdom to conceive, and power to execute any measures which may be deemed necessary for the establishment of all things on a sure and permanent foundation.

"If any well founded complaint against the conduct of the Chinese authorities towards British subjects should arise, the superintendents trust that it will be preferred to them, and that the decision, as to the best course to be pursued, will be remitted to their judgment. They deem it superfluous to insist upon their desire to give to such questions the most anxious consideration; and to provide the most suitable way to a remedy. The superintendents will only observe, that these suggestions with regard to the procedure of British subjects under existing circumstances have by no means been made because they apprehend that the advice may be practically necessary, but rather to draw attention to the subject, with a view to inducing such a temperate and judicious course of conduct during the interval of the reference to the supreme powers, as shall insure the most prosperous results.

By order of the superintendents,
Macao, Nov. 10th, 1834. CHARLES ELLIOT, Secretary."

The following extract from the general instructions to the chief superintendent will further illustrate their present attitude, as well in reference to the Chinese authorities as to British subjects in this country.—"In execution of the said commission you will take up your residence at the port of Canton in the dominions of the emperor of China, and you will discharge the several duties confided to you by the said commission and orders in council respectively at Canton aforesaid, or at any other place within the river or port of Canton, or at any other place which may be for that purpose hereafter appointed by us, and *not elsewhere*. The Bocca Tigris, which is marked by a fort immediately above Anson's bay, forms the limit of the port of Canton, and your lordship will accordingly conform to that understanding." According to these instructions it appears that the several duties of the commission, are to be discharged *with-*

in the port of Canton, and not elsewhere, until some other place may be appointed for that purpose. Hence the propriety of the superintendents declaring, that under present circumstances "they cannot seek the least occasion to open communication with the local authorities," and "must repeat that in the actual state of things they consider themselves bound to wait in perfect silence the final determination of the king."

It may be proper to add here, for the information of those of our readers who are not in China, that the commission, now resident at Macao, is composed of the following officers: Sir George B. Robinson, bart., chief superintendent; John H. Astell, esquire, second superintendent; captain Charles Elliot, R. N., third superintendent; Alexander R. Johnston, esquire, secretary and treasurer; J. Robert Morrison, esquire, Chinese secretary and interpreter; Rev. Charles Gutzlaff, joint Chinese secretary and interpreter; Rev. Geo. H. Vachell, chaplain; T. R. Colledge, esquire, surgeon; A. Anderson, esquire, assistant surgeon; and Edward F. Elmslie, esquire, clerk.

In our number for December last, we had occasion to animadvert on the conduct of shipmasters in 'turning adrift' and abandoning their men, as they sometimes have done, in this country. We are glad to observe the subject has engaged the attention of the British superintendents. We copy from the Canton Register the following

OFFICIAL NOTICE.

Considerable inconvenience and public expense having been incurred, by reason of the improper conduct of certain masters of British merchant vessels in willfully leaving behind in this place, men belonging to the said vessels; NOTICE is hereby given, that this practice is contrary to law, and that the offense may be prosecuted by indictment or information at the suit of his majesty's attorney general in the court of King's Bench at Westminster, as if it had been committed at Westminster in the county of Middlesex; and it is now declared, that the superintendents will take measures to institute proceedings against any master or masters of British merchant vessels found offending herein in future. By order of the superintendents,

A. R. JOHNSTON, secretary

We are likewise glad to see, that, in connection with the British residents in China, the superintendents are taking measures to establish a British hospital for seamen. The following notices, and extracts we copy from the Canton Register of the 17th instant.

No. I.

In conformity with the provisions of an act of parliament passed in the 6th year of his late majesty's reign, cap. 87. intituled "an act to regulate the payment of salaries to British consuls at foreign ports, and the disbursements at such ports for certain public purposes," NOTICE is hereby given, that James Matheson, esquire, has been duly authorized under the hands and seal of the superintendents of British trade in China to convene a meeting of all his majesty's subjects residing in or being at Canton, at 11 o'clock on Monday the twenty-third day of February, 1835, at the British hotel, Imperail hong, for the purpose of instituting a British hospital at Whampoa or elsewhere for the reception of any of his majesty's subjects, either seamen or others, needing medical care and relief.

By order of the superintendents of British trade in China,

Macao, Feb. 9th, 1835.

A. R. JOHNSTON, secretary and treasurer.

No. 2.

In virtue of authority to me, in that behalf given, under the hands and seal of his majesty's superintendents of British trade in China, I do hereby request and convene a meeting of all his majesty's subjects residing in or being at Canton, at 11 o'clock on Monday, the 23d day of February, 1835, at the British hotel, Imperial hong, for the purpose of instituting a British hospital for the reception of any of his majesty's subjects needing medical care and relief.

Canton, February 14th, 1835.

JAMES MATHESON.

No. 3.

Notice is hereby given, that, in conformity with the provisions of an act of parliament passed in the 6th year of his late majesty's reign, cap. 87, any of his majesty's subjects residing in or being at Canton on the 23d of February, 1835, and who shall have voluntarily subscribed any sum or sums of money not less than twenty pounds in the whole, nor less than three pounds by the year, for or towards the purpose of instituting a British hospital either at Whampoa or elsewhere for the reception of any of his majesty's subjects, needing medical care and relief, and being present at the meeting to be held on the 23d of February 1835, shall be entitled to vote thereat, and notice is further given, that, pursuant to the provisions of the aforesaid act, the superintendents will advance and pay on his majesty's account for and towards the purpose aforesaid any sum or sums of money, not exceeding in the whole, in any one year, the sums raised in that year by voluntary contribution.

By order of the superintendents of British trade in China,

A. R. JOHNSTON, secretary and treasurer.

EXTRACTS FROM THE ACT. 6 GEO. IV., CAP. 87.

"XI. And be it further enacted, that in case his Majesty's subjects shall by voluntary subscription among themselves raise and contribute such a sum of money as shall be requisite for defraying one half part of the expense of erecting, purchasing, or hiring any church, or chapel, or building, to be appropriated for the celebration of Divine service according to the rites and ceremonies of the united church of England and Ireland, or of the church of Scotland; or for defraying one half part of the expense of erecting, purchasing, or hiring any building to be used as a hospital for the reception of his Majesty's subjects; or for defraying one half of the expense of purchasing or hiring any ground to be used as a place of interment for his Majesty's subjects at any foreign port or place wherein any consul-general or consul appointed by his Majesty shall be resident, then and in any such case it shall and may be lawful for such consul-general or consul, in obedience to any order to be for that purpose issued by his Majesty through one of his principal secretaries of state, to advance and pay, for and towards the purposes aforesaid, or any of them, any sum or sums of money not exceeding in the whole in any one year the amount of money raised in that year by any such voluntary contribution as aforesaid; and every such consul-general or consul as aforesaid shall in like manner once in every year transmit to one of his Majesty's principal secretaries of state an account made up to the thirty-first day of December in the year next preceding, of all the sums of money actually raised at any such port or place as aforesaid, for the several purposes aforesaid, or any of them, by any such voluntary subscriptions as aforesaid, and of all sums of money

by him actually paid and expended for such purposes, or any of them, in obedience to any such order as aforesaid, and which accounts shall by such principal secretary of state be transmitted to the lord high treasurer, or to the lords commissioners of his Majesty's treasury, for the time being, who shall give to such consul-general or consul credit for all sums of money not exceeding the amount aforesaid, by him disbursed and expended in pursuance of any such order as aforesaid, for the purposes before mentioned, or any of them.

“XIV. And be it further enacted, That all consuls-general and consuls appointed by his Majesty to reside and being resident at any foreign port or place wherein any such church or chapel, or other place appropriated for the celebration of Divine worship, or hospital, or any such burial ground as aforesaid, hath heretofore been or shall hereafter be erected, purchased, or hired by the aid of any voluntary subscription or rates collected by or imposed upon his Majesty's subjects, or some person or persons for that purpose duly authorized by any writing under the hand and seal of any such consul-general or consul, shall, once at the least in every year, and more frequently if occasion shall require, by public advertisement, or in any such other manner as may be best adapted for insuring publicity, convene and summon a meeting of all his Majesty's subjects residing at such foreign port or place as aforesaid, to be holden at the public office of such consul-general or consul, at some time, not more than fourteen days nor less than seven days next after the publication of any such summons; and it shall and may be lawful for all his Majesty's subjects residing or being at any such foreign port or place as aforesaid, at the time of any such meeting, and who shall have subscribed any sum or sums of money not less than twenty pounds in the whole, nor less than three pounds by the year, for or towards the purposes before mentioned, or any of them, and have paid up the amount of such of their subscriptions, to be present and vote at any such meeting; and such consuls-general or consuls shall preside at all such meetings; and in the event of the absence of any consuls-general or consuls, the subscribers present at any such meeting shall, before proceeding to the dispatch of business, nominate one of their number to preside at such meeting, and all questions proposed by the consul-general, consul, or person so nominated as aforesaid to preside in his absence, to any such meeting, shall be decided by the votes of the majority in number of the persons attending and being present thereat; and in the event of the number of such votes being equally divided, the consul-general, or consul, or person so presiding in his absence, shall give a casting vote.

“XV. And be it further enacted, That it shall and may be lawful for any such general meeting as aforesaid to make and establish, and from time to time, as occasion may require, to revoke, alter, and render such general rules, orders, and regulations, as may appear to them to be necessary for the due and proper use and management of such churches, chapels, hospitals, and burial grounds as aforesaid, or for the proper control over, and expenditure of, the

money raised by any such subscription as aforesaid, or otherwise in relation to the matters aforesaid, as may be necessary for carrying into execution the objects of this act, so far as relates to those matters or any of them: provided always, that no such rule, order, or regulation as aforesaid shall be of any force or effect, unless or until it be sanctioned and approved by the consul-general or consul for the time being, appointed by his Majesty to reside and actually resident at such foreign port or place; and provided also that, the same shall by such consul-general or consul, be transmitted by the first convenient opportunity for his Majesty's approbation; and that it shall and may be lawful for his Majesty by an order to be by him issued through one of his principal secretaries of state, either to confirm or disallow any such rules, orders, and regulations, either in the whole or in part, and to make such amendments and alterations in, or additions to, the same, or any of them, as to his Majesty shall seem meet, or suspend for any period of time the execution thereof, or any of them, or otherwise to direct or prevent the execution thereof, or any of them, in such manner as to his Majesty shall seem meet; and all orders so to be issued by his Majesty, in relation to the matters aforesaid, through one of his principal secretaries of state, shall be recorded in the office of the said consul-general or consul, at the foreign port or place to which the same may refer, and shall be of full force, effect, and authority upon and over all his Majesty's subjects there resident."

Agreeably to the preceding notices, a meeting of the British residents was convened on the 23d, and resolutions, we understand, were adopted to facilitate the establishment of the contemplated hospital. In this noble undertaking we wish them every success; and sincerely hope that some plan may be devised, which shall secure the same privileges to *all* foreign "seamen or others, needing medical care and relief" in this country. British seamen are not the only men who are in need. It cannot be expected, however, that the British authorities, or residents, will extend their medical establishment so as to provide the necessary arrangements for any, or but few, except their own countrymen. Shall all other foreign seamen, then, be left destitute of medical care and relief?

Concerning the boat's crew of the *Argyle*, and the efforts made to rescue them, the following are the principal particulars which have come to our knowledge. On standing over from *Luçonia* for the coast of China, the *Argyle* encountered a heavy gale from N.E., lost nearly all her sails, and made the land to the leeward of St. John's (San shan), near *Haeling shan*. On the morning of the 20th ultimo, Mr. C. A. Hudson, the second officer of the *Argyle*, left the ship in the first cutter, manned with nine Lascars and two seacunnies, and went to the shore for a pilot. Having landed on a sandy beach, he proceeded immediately to some small huts which he saw about a mile distant. He took with him one of the seacunnies and two Lascars, and left the others to take care of the

boat. He reached the huts, but, after repeated efforts, was unable to make the people understand his wants. On returning, he perceived that the boat was being plundered, and hastened to the spot;—upon which the Chinese ran off, leaving several plundered articles behind them. The excuse made by the Lascars for allowing these depredations was, that the number of the Chinese, all armed with “choppers and bill-hooks,” was so great, that it was impossible to resist them, and that they threatened to kill them if they did not remain quiet. During this time, the tide had retired, and left the boat almost dry. They launched her, and the Lascars were getting in when one of them found a large hole, through which she was fast filling with water. She was drawn up again, when it appeared that nothing could be done to repair her. The boat was old, but the surf was not so high as to account satisfactorily for her being stove. The Chinese, who had now assembled in great force, all armed as before, speedily bore away every relic of the boat, and disburdened the poor *fan kwei* of their clothes, not excepting even the shoes, stockings and shirt of the officer.

In the evening they were brought to a village about three miles from the beach, “where,” says Mr. Hudson, “we were put into a room and locked up for about two hours. They then brought us some rice and sweet potatoes to eat, and having given us some straw to sleep upon, looked us up for the night. The next morning they let us out; I then made signs to them that I wanted a boat to go to the ship; this they would not give us. A seacunny having climbed a tree, saw the ship getting under weigh; she stood off and went out of sight.” The whole party seem to have been taken in charge by the village elder, a literary gentleman, who wished to profit by their situation. While the ship remained in sight, the mate made every exertion in his power to get taken off to her. Their keeper gave them a very short allowance of food. In other respects, they were not generally ill used; though, often insulted by being spit at, and the Lascars sometimes beaten by the men in charge of them. They were allowed to go out anywhere during the day, but were always attended by a Chinese guard. Their keeper, the village elder, had obtained from a shipwreck, some muskets and a telescope. The latter he permitted Mr. Hudson to take with him in his daily excursions. On one of these rambles, Mr. H. fell in with an old man who was able to speak a few words of Portuguese, and engaged him to act as interpreter. Soon after this, on the third day, a ship was seen standing towards the shore, supposed to be the *Argyle*. Through the interpreter, Mr. H. offered the Chinese \$50 for a boat to go off to the ship, promising to remain himself as security, provided all the others might be allowed to go on board. This offer was declined, but it was promised that they should be sent to *Maeao*. After eighteen days’ detention at *Ma-wei*, (*Ma-me*) they set off for *Canton*; and passing through *Yangkeang* (*Yoong-kong*), *Yanchun*, *Sinling*, *Shauking* (*Shewling*), and *Sanshwny*, arrived here on the evening of the 17th instant. The next day, they were taken before

the local authorities, examined, and released. Most of the way from Ma-wei to Canton they were brought in boats, but sometimes they were obliged to walk. While at Shaouking, Mr. Hudson obtained permission to walk through that city, but was not taken before any authorities. At that place they were furiously pelted with stones, apparently because they did not show themselves to the people. The same thing had taken place once or twice before. Their journey affords an additional instance of the little hospitality that it is to be expected from the Chinese.

Before the return of the boat's crew to Canton, considerable anxiety was felt for their safety, and every possible effort was made by the captain of the ship, and by the British superintendents to hasten their release. The latter dispatched one of their own body (the third superintendent,) accompanied by one of their interpreters, from Macao to the city gates of Canton, bearing an open letter to his excellency the governor, detailing the circumstances of the case, and stating also that "the affair concerned human life." But the letter was refused, and the delegation treated with indignity and insult. Other expedients were tried; but were, so far as we can ascertain, entirely without effect. There was, however, no reason to apprehend any thing for their lives, unless from the neglect and hard treatment of the Chinese.

ART. V. *The Chinese Oral language; marked distinction between it and the Written language; degree of affinity which exists between them; origin of different dialects; general character of several of these dialects.*

In the first number of the present volume, we entered at considerable length into the subject of the language of China, and particularly of the written medium, as used throughout the empire and in all the Chinese-language nations. While on this subject, we more than once adverted to the striking distinction between the written and spoken mediums of communication: a distinction which appears peculiar to the Chinese and its cognate languages; and which we stated to arise from the monosyllabic nature of the oral language, and the combination of ideographic symbols with more or less perfect representatives of sound, which exists in the written medium. Owing to this, it becomes requisite to use many more words in speaking than in writing; because the number of monosyllabic sounds being necessarily very confined, many different things come to be denoted by words of precisely the same *sound*, and the same tonic inflection; although differing in the written *forms*. The absence of an alphabet has proved a bar to the entire adoption of polysyllabic words, for the removal of this difficulty; because one character has still suf-

ficed for expressing any single idea in writing ; though in speaking, it has been found necessary to unite two synonymous monosyllables to denote the same idea. Thus the symbol 理 (*lǐ*) is quite sufficient, in itself, to represent to the eye of the instructed reader, and thereby to suggest to his mind, the idea of *reason* ; but if he would communicate the same idea to another, unless in a connection so familiar that it could not be mistaken, he must say *tàou lǐ*, in order to be understood ; both words having one common signification, which is shown by their combination to be the signification intended by the speaker. Thus while the sound *lǐ* alone would be ambiguous, because many words have the same sound, the phrase *tàou lǐ* is unambiguous, because that combination of sounds always occurs with the same meaning. This may be further elucidated by a reference to what occasionally occurs, but in a far inferior degree, in alphabetic languages. Write the word *heir* ; and it is known, without the use of any expletive, that you mean one who is a successor to the property or title of another ; but if you would express this idea orally, you must add expletives, to prevent being misunderstood, and to show that you do not refer to the atmospheric *air* around you. Here is an instance of *two* such homophonous words : but in Chinese there are many instances of *ten* or *twenty* such ; and, if the tonic inflections be disregarded, of as many even as *one hundred and fifty*. Since many of these are, however, rarely if ever used in speaking, let even two thirds of the number be deducted, and a very confusing number of homophonous words must still remain. This consideration shows strongly the desirableness, if possible, of introducing into China some kind of alphabet, as an instrument of gradually reseuing the Chinese from their present Babel-like confusion of tongues.

But, notwithstanding the wide distinction which we have noticed, between the written and oral languages of China, the written language is so far affected by the oral, that it becomes often in a great degree assimilated to it, by the accumulation of synonymous words, employed for the sake of euphony. This produces a great degree of affinity between these two languages, or rather these two mediums of communication ; the consideration of which affinity induced us to embrace the opportunity afforded by our remarks on the written language, in the first number of this volume, to give a detail of the system of orthography which we have hitherto adopted. This has occasioned an intermixture of distinct topics, which certainly is not philosophical. It would doubtless have been more correct to treat of the written and oral languages as subjects altogether separate ; following in this the arrangement adopted by M. Rémusat, in his excellent *Grammaire Chinoise*. But it was requisite to sacrifice philosophical arrangement at the shrine of convenience. We therefore entered into some details respecting the Chinese system of sounds, giving a table of all the monosyllables contained in the national, or official, language, in English orthography. We may

here remark, that the system of orthography made use of for this purpose was not offered (though from inadvertence it purported to be so) as that 'best adapted' to express the Chinese sounds; but as that which was, under existing circumstances, most convenient for use, being an alteration of the orthography of Dr. Morrison's valuable Chinese Dictionary, only so far, and in such slight degree, as was absolutely necessary in order to obtain uniformity. To show that this is by no means a perfect system of orthography, especially as regards the vowels, it is only necessary to remark, that the *a* is used both as in *may*, and as in *papa*; the *e* as in *met*, and as in *he*, and as the *y* in *yet*, and the other vowels with similar discrepancies.

Having said thus much as to the distinctions between the written and oral languages, we will proceed to make a few remarks on the latter, and in particular on the variety of its dialects. In a succeeding number we propose to continue the subject, by offering some suggestions with regard to the general adoption of an improved system of orthography; such as may be suited, not merely to the existing orthography of any single nation of Europe, but equally fitted for general use among *all* occidental sinologists.

Viewed as a whole, the oral language of China is so contrary, in most of its idioms, to all the languages of the west, that long study of it is necessary to enable a European to understand it, or to be understood in speaking it, to any considerable extent. And many of its sounds are so peculiar, its varied inflections of tone so minute, that it is not surprising that it has been so frequently characterized as barbarous, harsh, unintelligible; or that it has so rarely gained the attention of foreigners residing in the country where it is spoken. As, however, it becomes better known, as facilities for acquiring it are multiplied, and as the way is paved for the introduction of improvements in its structure and dress, we may hope to see it assume a more commanding attitude, and receive a more flattering degree of attention.

It is well known, that the difficulty of being understood in speaking Chinese is very much enhanced by the great differences which exist between the dialects of the several provinces, and even of various parts of the same province. In a nation which, from very small beginnings, has gradually extended its sway over so wide a territory, it is natural to expect that such would be the case. The general language of China, that which is spoken by the higher and middling ranks, who possess, or who aspire to offices under the government, has been from this circumstance denominated the *kian hwa*, the language of public officers, or as it is more frequently called, 'the mandarin tongue.' Provincial dialects, or *patois*, are denominated *too tan*, local dialects; and, by the provincialists themselves, *pih hwa*, the plain speech,—the mode of speaking most plain and obvious to their understandings.

The language of the present inhabitants of China seems to have originated in the north-western extremity of the country, the modern

province of Shense. By whom it was introduced, and how long after the confusion of tongues at Babel, are questions of a mixed philological and historical nature, which it cannot be expected ever satisfactorily to determine. As the petty state with whose history the Chinese annals commence, at a period very partially rescued from the obscurity of fabulous or darkened tradition, gradually spread its dominions eastward, its language also extended into the northern and eastern districts, the modern provinces of Honan, Shanse, Cheihle, and Shantung.

From thence it progressively advanced into the southern regions, which were often found preoccupied by races more barbarous than those by whom it was spoken, and who were already in possession of languages less perfect in construction, and more harsh and unpolished in their nature. Over these also it gradually obtained supremacy, but not without incorporating a large portion of them, in more or less of their native imperfection and dissonance. In this manner have originated the very strongly marked dialects of Fuh-keën and a small part of Chekeäng, of large portions of Kwangtung and Kwangse, as well as of Tungking and Cochinchina, and not improbably of the mountainous districts of Kweichow. In a still inferior measure, it extended to, and blended with, the original languages of Japan, Corea, and Lewchew; in which places, as in Japan, it is so greatly altered, or, as in Corea, so equally mixed, as to have lost, in its spoken form, almost every perceptible resemblance to its native character.

Where such barbarous tribes were not found, or where, being less firmly established, they were more easily expelled, the language continued to maintain in a greater degree its original character, and was subjected chiefly to those changes alone which are the universal attendants of progressive improvement, or to those discrepancies which are the natural consequences of the separation of the several parts of an extensive empire. Revolutions, conquests, and divisions have been not less frequent in China than elsewhere, wherever the human heart is left free to the impulses of criminal ambition, revenge, and animosity. Nor have invasions been wanting to aid the effect of the separations thus occasioned, by the introduction of foreign terms and idioms. The dialects that have been chiefly affected in this way are those of Keängnan (or Keängsoo and Nganhwuy), Keängse, the chief part of Chêkeäng, and Hoo-kwang. But the northern provinces, where the language was first spoken, Shense, Shanse, Cheihle, and Houan, having been frequently subjected to invasions, are those in which the language has been chiefly affected in this way; while Keängnan, having, in consequence of such hostile inroads, been for a long period, the residence of the Chinese court, and the chief seat of learning, is now regarded as the place where the language is spoken in its greatest purity. Shantung, the birthplace of Confucius, shares with it this distinction.

Those provinces which have been populated at a more modern period, by colonization, have received the language without any

great detraction from its purity. Such are the lately colonized districts of Soungaria, and, in a measure, the provinces of Kansuh and Szechuen, together with some portions of Kwangtung and Kwangse. Yunnan is too little known for us to hazard even an opinion respecting it. With regard to many of the other provinces, which are at a distance from the coast, we are compelled also to speak with caution and diffidence; and such must continue to be the case, not only on this, but on many other subjects, which the Romish missionaries in China have but slightly touched upon, until the gates of this empire shall have been thrown open, to admit the free intercourse of foreigners with its own people.

The characteristics of the general language of China (often but improperly called the mandarin *dialect*,) vary a little in different parts of the empire, according to the more lively or more phlegmatic character of the people who speak it. Of this we may convince ourselves even by the very slight intercourse which it is here permitted us to maintain with the better classes of people from other provinces: but we cannot venture to enter into details on the subject, until we have obtained a more intimate acquaintance with the various parts of the empire. The main characteristics of the language are, however, everywhere the same. The most prominent of these is the absence of all consonantal terminations, nasals alone excepted, and the frequent recurrence of short vowels at the end of words, which, in the Fuhkeën dialect, are commonly altered by the addition of one or other of the mute consonants *k*, *p*, *t*, and usually also in the Canton dialect; while in the northern provinces they are drawn out into their corresponding long vowels. From the nature of the language, it must necessarily want the smooth flow of words, and the beauty, of a polysyllabic language; but at the same time we cannot regard it as very rough in its structure, much less as harsh and dissonant. Neither can it be considered peculiarly a nasal language, though from the not unfrequent occurrence of *ng*, at the beginning of a word, it may often appear so to Europeans, who can hardly enunciate the sound in that position. It may be mentioned as a peculiar characteristic of the general language of China that its consonants are almost all such as require the use of breath alone, without the exertion of vocal organs. From the prevailing character and habits of the people, the language abounds in terms of politeness, formality, and servile adulation, while it is in an equal degree barren of all tender and endearing expressions.

In the dialects of the north, many guttural sounds are introduced which are foreign to Chinese, and the aspirates are softened down or corrupted. The short vowels are lengthened, so as to remove the native abruptness and vivacity of the central provinces. Of those dialects the peculiarities of which are strongly marked, that of Canton and the adjoining districts comes nearest to the general language; but it does not generally possess in common with the latter the liquid sound of *y* after a consonant; it is more guttural, and is also in other respects more rough and dissonant than the general language.

The character of the people of this province and the natural tone of their voices, are such as to give them often the appearance of anger, even in their ordinary conversation. The dialect of Fuhkeen, which extends, with slight modifications, into the eastern districts of Kwangtung, is the most strongly marked of all the dialects of China. It is exceedingly nasal, and is very harsh and rough. It abounds, however, in the vocal consonant *b*, which is unknown in all the other dialects: in the northern districts of the province this consonant, however, becomes either *p* or *m*, the same as in the general language. But what is most remarkable in this dialect is the strong distinction between the reading of the written, and the speaking of the oral, languages. Thus, the character 賓, one of the names of Fuhkeen, is in reading pronounced *Bin*; but in speaking the same name is pronounced *Ban*. This kind of double language may afford a subject of curious inquiry to the philologist: it exists likewise in Cochinchina; the language of which country bears a general resemblance, in other respects also, to the Fuhkeen; with however one conspicuous exception, the absence of the highly nasal character of the latter. The sound of *v*, which is hardly known in China, is common in Cochinchina and Tungking.

The Chinese language as spoken in Japan has undergone great changes; but we have not the necessary acquaintance with its variations to enable us to speak of them in detail. Much of the change wrought in it may probably be attributable to the adoption of an alphabet. It seems to be wholly devoid of the nasal sound *ng*, nor do the nasals *n* and *m* occur frequently. Consonantal terminations are common. It remains only to advert to the language of Corea, which present to us another curious anomaly. In that country, the Chinese language, without any great corruption, holds a mere equality with the native language of the country. For instance, *to sit* is in Chinese expressed by *tso*; while in Corean it is expressed by *indjil cho*; *indjil* being the original native word, and *cho* a slight corruption of the Chinese.—With these brief and unconnected remarks we must leave this interesting subject to the further researches of philologists.

ART. VI. *Journal of Occurrences: Destruction of St. Paul's church at Macao, by fire; new empress; smugglers caught, orders against the importation of opium; burning of opium; literary examinations; inundations; hoppo's domestics.*

At about half past six o'clock p. m., on the 26th ultimo, the discharge of cannon from the fort above St. Paul's, (Macao,) gave the alarm of fire. The signal was quickly answered by guns from the other forts, by ringing of church bells, and the beating of drums. The principal authorities, with the troops and many of the inhabitants of Macao, were soon in motion. But, except to those who were near the church, it was for some moments doubtful what

building was on fire;—the state of the atmosphere at the time being such that the smoke could not ascend, but driven by a light breeze from the north-west, it enveloped the whole eastern part of the town. It was not long, however, before the flames, bursting through the roofs, left no doubt as to the point from whence they issued. All the apartments which constituted the left wing of the church, and which were formerly occupied by priests, but recently by the Portuguese troops, were soon on fire. For a while, some hope was entertained that the main part of the church, the chapel, might be saved. But before eight o'clock, the fire reached the highest part of the building and also the vestry in the rear of the great altar. Dense smoke mixed with flames soon burst from the windows on all sides, and then rising through the roof presented a sight awfully grand. The flames rose very high, and the whole town and inner harbor were illuminated. Just at that moment the clock, (which was presented to the church by Louis XIV.,) struck eight and a quarter. Hitherto, efforts had been made to check the progress of the flames; but now, when it was quite evident that they would not extend beyond the buildings of the church, every one seemed willing to stop and gaze at the scene.

Judging from all that we witnessed on the occasion, Macao is but poorly prepared to resist such an invasion; and if fires continue to be as frequent there as they have been during the few last months, some new arrangements will certainly be required for the better security of persons and property. Only three days previous to the burning of St. Paul's church, a house was consumed with one of its inmates, who was, however, supposed to have been intoxicated, and while in that state to have set the house on fire.

As early as 1565 the Jesuits had erected a church in Macao, near the site of the late one. The former was burnt by accident; and the latter was built in its stead. This was named '*S. Paulo*,' and has remained to the present time, one of the most noble and magnificent buildings in the east. On the corner stone was the following inscription:

VIRGINI MAGNÆ MATRI
CIVITAS MACAENSIS LIBENS,
POSUIT AN. 1602.

The site of the church was well chosen, and the whole edifice was formed of the best and most durable material, and in beautiful style. You approached the building by a broad and lofty flight of stone steps. The front of it consisted entirely of granite, "where the ingenious artist has contrived to enliven Grecian architecture by devotional objects. In the middle of ten pillars of the Ionian order, are three doors leading into the temple. Above them range ten pillars of the Corinthian order, and constitute five separate niches. In the middle one, directly above the principal door, there is a female figure trampling on a globe, the emblem of human habitation, and underneath it is written *Mater Dei*. On each side of the queen of heaven are statues of saints. In a superior division, St. Paul is represented; and above him there is a dove, the emblem of the Holy Ghost." On various parts of the front there were inscriptions, some in Latin, others in Chinese. The interior of the building was every way equal to its exterior. The whole is now a pile of ruins.

Feb. 8th. New empress. In the second volume of the Repository, (pages 142 and 212,) we noticed the death of her late majesty, the empress of China, which occurred on the 16th of June, 1833. His majesty Taoukwang has made choice of a new consort, who was raised to the imperial rank on the 18th of November last. This event has just been announced in Cam-

ton, by a special messenger from the capital. The ceremonies, &c., of the occasion will be reported in due time, and we shall endeavor in our next number to give our readers some account of them.—The seventieth anniversary of the emperor's mother occurs this year, and will, it is said, be celebrated throughout the empire.

February 14th. Capture of smugglers, and orders against the importation of opium. Three or four months ago, a number of smugglers were captured off Lintin; and both they and their drug, "several tens of chests," were delivered over to the chief authorities in Canton. This capture was made by an officer of Heängshan; and the reason assigned for it was, that the smugglers did not conform to the regulations of the trade. Another seizure has just now been made; and, if report be true, for the same reason as before. If these statements are correct, it would seem that the smuggling trade is becoming a monopoly of the government. The following case has recently come to our knowledge: A severe edict was issued, which restricted, by the heaviest penalties the exportation of a given article: however, application was soon made to the usual persons to transport a certain amount of this commodity; they declined, fearing that they should fall into the hands of the people on board the cruisers; application was next made to those people themselves, and the commodity in question was speedily, safely, and cheaply, conveyed 'outside' and delivered in due form on board one of the foreign ships at Lintin. The boat employed in this case belonged to the very officer who had issued the edict.—The following imperial order was published by the local authorities on the 3d of last November.

"Loo and his colleagues have made a report of the existing circumstances of foreign vessels selling opium and of the measures taken for inquiring and acting with regard thereto. The barbarian vessels [which] clandestinely bring opium to Canton, chiefly dispose of it in the outer seas; having a race of native banditti hooked together with them, to afford them supplies, and remove (their cargoes). Loo and his colleagues have given strict commands to the war vessels, from time to time, to urge and compel the barbarian vessels to get under weigh, and to prohibit the native vessels and tanka boat people from holding intercourse with the barbarian vessels; also with severity to seize the smuggling native vagabonds.

"But when all the vessels are crowded together on the face of the sea, 'it is difficult to separate the worthless stones and gems;' it only remains, after the merchant vessels of every nation have sailed away, to examine thoroughly, and if there be on the sea any warehousing, smuggling ships, immediately to send forth the naval force, and with a great display of lofty dignity, strictly to drive them out. Orders should further be given to the officers to appoint two cruisers to anchor at sea, among the barbarian vessels, in order to make search, and to prevent all native vessels and tanka boats from approaching the barbarian vessels to hold clandestine dealings with them, that thus the supply of provisions may be cut off. If any native vagabonds go in fast boats to the barbarian vessels, to land the opium for sale, or clandestinely to purchase goods, let them be immediately sought after, seized, and brought to trial, and punished with severity. The military commandants and the district magistrates on the inner rivers, must also be held responsible for appointing cruising vessels at the maritime ports, to be stationed severally in previously arranged positions, so as to occupy all the inlets communicating with the sea, and there to cruise about in rotation, through the night, for the purpose of making seizures. If any people, taking (opium) to sell steal through, either inward or outward, let them be immediately seized and committed. Let the custom-house, one and all, search strictly and with real earnestness. And whenever a seizure has been made of men or vessels smuggling what is contraband, or evading the duties, let application be immediately made, according to rule, and the parties be severally rewarded and encouraged. If any officers are negligent in keeping up guard, or if soldiers or police-men take fees to connive, let the soldiers or police-men be punished according to law, and

let the said commanding officers be reported against with severity. Let the local officers be commanded also to inquire after and seize native vagabonds who open 'opium furnaces,' making diligent search for them, and punishing severely. If any do not act with fidelity, they must, whenever convicted, be severely reported against. Let the hong merchants likewise be commanded to enjoin commands on the English barbarian merchants, that they are mutually to examine and inquire, and that if one vessel smuggle and evade the duties, all the vessels shall be immediately prohibited trading; that thus they may themselves be caused severally to investigate, and adopt preventive measures, which will be a plan more sure and perfect.

"Loo and his colleagues, when they meet with any of these cases and circumstances, must punish offenders; they are not permitted to extend mercy towards them. Still more, must they not, in lapse of time, become careless and indolent, regarding this as a mere prepared paper."

There is further a postscript to the report, "stating that by nature the barbarians have no other object but gain, and their clandestine trade having existed long, they certainly will not contentedly relinquish it. Either, after the government force has dispersed they will come again, or else they will creep, rat-like, into other provinces. The said governor and his colleagues are imperatively required to keep them under very strict control, maintaining outside, a cruising squadron of government vessels, and within, a strict guard at the maritime port; so that they may neither dispose of (goods), nor yet be suffered to escape into other provinces. To sum up, they are expected to form plans, and to conduct the matter securely, strictly prohibiting, till they eradicate offenses. Then will they not fail of fulfilling the duties of their offices. Respect this."

Monday, 23d. Burning of opium. It is often utterly impossible for foreigners to ascertain the truth from the Chinese. On many subjects it seems to be the prevailing usage not to tell the truth,—the idea being entertained, that if a man speaks falsehood it can do him no harm, but should he utter the truth it may involve him in difficulty. Since the seizure of the drug, noticed above, was made, several reports have been current respecting the disposition that would be made of it. It is now officially announced that, "their excellencies, the governor and fooyuen (this day) deputed the Kwangchow foo and the cheheens of Nanhae and Pwanyu to convey it to the military parade ground on the east of the city, and there burn it." That some part of the drug contained in the 'several tens of chests' has been thus publicly destroyed is very probable; but notwithstanding this parade, no one supposes that the whole, or even the largest part of it, was burnt.

Friday, 27th. Literary examinations, during the last few days, have been in progress in the provincial city. The number of students assembled has been between five and six thousand.

Inundations. It is rumored here that Canton will be visited by an inundation during the fourth moon of the current year. Predictions of this kind are frequent in China; but they are not often fulfilled. The government is expending large sums of money to repair the breaches made in the embankments last year and the year before that. It is also raising new embankments, and widening some of the narrow channels in the river westward from Canton. It is said that the hong and salt merchants will be 'invited' to subscribe liberally to defray these expenses, and that some of the outside merchants who have been seized, will be liberated on condition of paying largely for the same object.

Hoppo's domestics. One of the principal secretaries of the hoppo has carried his extortions to such an extent, that the governor has seen fit to deliver him over to the Kwangchow foo, who having secured for him a suitable flogging, has lodged him in the prison of the Nanhae. This was one of the 'hoppo men' who for several years has been employed in overseeing and regulating foreign commerce; and it is, we believe, from the duties on this trade that he has made these extortions.

